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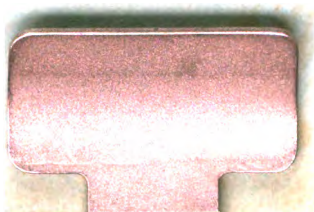
<i>Present.</i>		<i>Past.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>Imperative.</i>
<i>Avéla</i>	to be left	navela	havela	efa natao, efa hatao	avelao†
<i>Akàpa</i>	to be cut	nakapa	hakapa	efa nakapa, efa hakapa	akapao
<i>Azèra</i>	to be thrown down	nazera	hazera	efa nazera, efa hazera	azerao
<i>Afindra</i>	to be removed	nafindra	hafindra	and so all	afindrao
<i>Atsangana</i>	to be erected	natsangana	hatsangana	„ „	atsangàno
<i>Aòlana</i>	to be twisted	naòlana	haòlana	„ „	aòlàno
<i>Atao</i>	to be done	natao	hatao	„ „	ataovy
<i>Alòà</i>	to be paid	naloa	haloa	„ „	aloàvy
<i>Alèha</i>	to be gone along	naleha	haleha	„ „	none
<i>Aléo</i>	to be preferred	naléo	not used	none.	none
<i>Avádika</i>	to be overturned	navadika	havadika	efa navadika, efa havadika	avadiho
<i>Avóaka</i>	to be put out	navoaka	havoaka	and so all	avoàhy
<i>Apètraka</i>	to be put down	napetraka	hapetraka	„ „	apetràho
<i>Alátsaka</i> {	to be let down,	{ nalatsaka	halatsaka	„ „	alatsàho
	to be set down				
<i>Aràfitra</i> {	to be “carpentered”	{ narafitra	harafitra	„ „	araféto
	to put together				
<i>Asòndrotra</i>	to be raised up, placed above	nasondrotra	hasondrotra	„ „	asondròty
<i>Atámbatra</i>	to be connected, joined, united	natambatra	hatambatra	„ „	atambáro
<i>Aláhatra</i>	to be set in order, arranged	nalahatra	halahatra	„ „	alahàro
<i>Aïditra</i>	to be put in, entered	naïditra	haïditra	„ „	aïdíro
<i>Aléfa</i>	sent, to be set free	nalefa	halefa	„ „	{ alefàso alefao
<i>Afáhy</i>	to be fattened	nafahy	hafahy	„ „	afahàzo
<i>Atòpatòpa</i>	to be agitated (as water)	natopatopa	hatopatopa	„ „	atòpatopàzo
<i>Atòpy</i>	to be sprinkled (as water)	natopy	hatopy	„ „	atopàzy
<i>Alòna</i>	to be soaked	nalona	halona	„ „	alòmy
<i>Aròso</i>	to be placed in one's presence	naroso	haroso	„ „	arosòy
<i>Asèho</i>	to be shown	naseho	haseho	„ „	asehóy

Malagasy for beginners:

James Richardson



1925 TV



H. W. Bartlett
29 Nov. 1925.

MALAGASY FOR BEGINNERS:

*A SERIES OF GRADUATED LESSONS AND EXERCISES IN
MALAGASY AS SPOKEN BY THE HOVAS.*

BY THE
(James)
REV. J. RICHARDSON,

HEAD-MASTER OF THE L. M. S. NORMAL SCHOOL, ANTANANARIVO.

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PARTS I., II.

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PREFACE.

THE want of some such book as "MALAGASY FOR BEGINNERS" has long been felt. In the following pages an attempt has been made to supply that want.

In many places it will be seen, by those who are conversant with the Rev. W. E. Cousins' "INTRODUCTION," that I have been greatly indebted to him for much that appears in this book; and in some consecutive sections I have closely followed his order, simply because I thought it was the best. Mr. Cousins most readily agreed to all I asked of him, and I desire here to express my indebtedness to him.

There is much that I think will be found put in a new light and simplified in the book. The tables are purposely made long, for only by seeing and learning the words can a beginner know the peculiar terminations of passive verbs, verbal nouns, and derivative adjectives, etc.

I think I should adopt a somewhat different grouping of the various passive terminations, were I to write the book again; the first three groups of passive terminations (pp. 20-23) are undoubtedly one. I have found it very difficult at times to keep to one thing at a time, and there is so much overlapping and interweaving in the book that I lay myself open to the charge of "having had no fixed purpose" in my mind. A little thought will show, I think, that "previous intention" has made the book what it is.

I believe that any one going carefully through the book will be able to enjoy the reading and speaking of Malagasy in a much shorter time than he could have done without it; and I am sure that he will afterwards turn to such excellent books as those of the Rev. W. E. Cousins and Pere Ailloud, and thank me for having supplied a key to those treasures hitherto closed to beginners.

There are some very annoying slips in the way of spelling that have escaped me in reading the proofs. The list of *errata* is somewhat long. I trust that the fact that (1) this book is the first of its kind in Malagasy, that (2) it was copied by Malagasy youths, (3) printed by Malagasy, and (4) carried through the press during an exceptional pressure of other duties, will be remembered by those who may be inconvenienced by them.

It was intended to publish in Part III. a small Dictionary, showing the various forms under their proper roots. The type for printing it, however, is shut up in Tamatave, and having waited nearly twelve months for it we deem it better to issue Parts I. and II. at once.

May this little book help beginners to "lay a good foundation" in their first attempts at learning Malagasy.

Faravohitra, January 1st, 1884.

CONTRACTIONS.

Art.=Article.
 S.=Substantive.
 Sing.=Singular.
 Plu.=Plural.
 Poss.=Possessive.
 Acc.=Accusative.
 Adj.=Adjective.
 Reduplic.=Reduplicative.
 Pres.=Present.
 Fut.=Future.
 V.=Verb.
 V. tr.=Verb Transitive.
 V. int.=Verb Intransitive.
 V. pas.=Verb Passive.
 Act. tr.=Active Transitive.
 Act. int.=Active Intransitive.

Act. Indic.=Active Indicative.
 Act. Imper.=Active Imperative.
 Ind.=Indicative.
 Imp.=Imperative.
 Rel.=Relative.
 Rel. Imp.=Relative Imperative.
 Rel. Indic.=Relative Indicative.
 Inf.=Infinitive.
 Pass.=Passive.
 Pass. Imp.=Passive Imperative.
 Adv.=Adverb.
 Prep.=Preposition.
 Pro.=Pronoun.
 Conj.=Conjunction.
 Int.=Interjection.

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PART II.—TRANSLATION OF EXERCISES, PAGES 94—119.



ERRATA.

Page 2, Vocabulary *add* Fary (s), sugar cane.

„ 2, Exercise 1, 4th line „ 7 to first na.

„ 4, Voc. „ crooked to meloka.

„ 5, Voc. „ angàha to angàmba.

„ 6, Voc. „ drizzle and drizzly to erika and merika.

„ 10, Ex. xvi. *see* Key.

„ 10, Ex. xvii. *make* the second xviii.

„ 17, Table, *add* lifted up (as of the eyes), to atopy.

„ 18, in the table „ hewn to voakapa.

„ 21, for “backbited” *read* backbitten.

„ 22, for “hasazina” „ hosazina.

„ 24, Sect. 20, 9th word, for “prevent” „ prevented.

„ 27, 2nd word in the table, for “mounted” „ mounted on.

„ 27, Ex. xxxix, 4th line, for “voantentin” „ voantentin’.

„ 28, Sect. 23, 2nd word, for “following” „ flogging.

„ 29, Table, *add* correction to anatra.

„ 30, Ex. xli, the last line, for “hatorananao” *read* hotoloranao.

„ 31, Sect. 26, 12th word, for “beated” „ beaten.

„ 32, Ex. xliii. 7th line, for “noinàhan” „ nozinaran’.

„ 40, 4th line, for “mifampiady” „ mampiady.

„ 41, the last word in the table, for “angandrao” „ angandrao.

„ 48, Sect. 40, for “principle” „ principal.

„ 58, Ex. lxxvi. 4th line, for the first “that” „ than.

„ 60, Voc. last line in the first column, for “sum” „ rum.

„ 65, Ex. lxxxv. 6th line, for “iharezo” „ iherezo.

„ 71, 2nd word in the second column, for “hasiahina” and “hatsiaho” „ [siàho. hasiàhina and ha-

Page 71, 5th word in the second column, for “tòerana” *read* toérana.

„ 79, Sect. 75, 17th word in the first column, *add* between to anivona.

„ 79, also in the second column, „ top to an-tam-pona.

„ 88, Sect. 86, 10th line, for “that” *read* than.

„ 95, Ex. viii., Sent. 14 *add* Marary izy.

„ 99, Ex. xx., Sent. 18 „ Yes, sir.

„ 99, Ex. xxi., Sent. 12, for “entonao” *read* Ento.

„ 99, Ex. xxii., Sent. 5, for “thy” „ your.

„ 99, Ex. xxiii., Sent. 5, for “have you” „ are yours.

„ 99, Ex. xxiv., Sent. 9, *add* sir.

„ 100, Ex. xxvi. of the key, for the 5th sentence, *read* I will bring your oxen tomorrow.

„ 102, Ex. xxxv., Sent. 8, *leave out* omaly.

„ 102, Ex. xxxv., Sent. 14, for “Aharo-intsika” *read* Harointsika.

„ 102, Ex. xxxvi., Sent. 1, for “the rice was planted” „ Was the rice planted?

„ 106, Ex. l., Sent. 15, *add* Eny.

„ 110, Ex. lxvi., after “fandrenesana” in the number 3, „ fandresena, a verbal noun from the verb “mandresy.”

„ 111, Ex. lxxii., Sent. 8, to “knife,” „ large.

„ 112, Ex. lxxiv., Sent. 8, to “butterfly,” „ yellow.

„ 114, Ex. lxxxv., Sent. 17, for “dark,” *read* darker.

„ 115, Ex. lxxxvi., Sent. 3, for “wisdom,” „ knowledge.

„ 116, Ex. xc., Sent. 4, for “Waita minute,” „ That will do.

„ 116, xcii., Sent. 7, for “numbers,” „ number.

„ 120, cv., Sent. 8, for “Rabe,” „ Rakoto.

MALAGASY FOR BEGINNERS.

PART I.—LESSONS AND EXERCISES.

I.—THE ALPHABET.

There are only *twenty one* letters in the Malagasy Alphabet. They are the same as in the English ; *c, q, u, w,* and *x* being omitted. The *vowels* are *a, e, i,* and *o*.

a is pronounced as *a* in father, *tàna*, a chameleon.

e „ „ „ *e* „ there, *èfa*, done.

i „ „ „ *ee* „ meet, *nify*, a tooth.

y is used for *i* as a final.

o is pronounced as *oo* in *boo*, *fo*, the heart.

In the vocative case an *o* is prefixed with the English sound ; it has also the same sound in foreign names. The learner should make no difference in the pronunciation of these vowels beyond the difference between an accentuated and an unaccentuated syllable.

The *consonants* have the same sound as in English, with the exception of *g*, which is always hard, and *j* which is really *dz*, i.e. the word *jàmba* (blind) is pronounced *dzàmba*.

READ AND LEARN THE FOLLOWING..

Ba (s.), a stocking, stockings.

Ra (s.), blood.

Fa (conj.), for, but, that.

¹Sa (conj.), or (particular).

Na (conj.), or (general).

Tana (s.), a chameleon, chameleons.

Vary (s.), rice.

Sary (s.), a picture, pictures.

Tany (s.), earth.

²Mena (adj.), red, ho mena, (fut.).

Samy (adv.), both, equally.

Tsara (adj.), good, ho tsara, (fut.).

¹ *Sa* is used for questions and when only a particular one of two or of a series may be chosen ; while *na* is used in statements when any one of a series may be taken.

² The present of the adjectives becomes future by prefixing *ho*.

Gaga (adj.), astonished.
 Mamba (s.), a crocodile, crocodiles.
 Firy (adj.), how many?
 Sivy (adj.), nine.
 Roa (adj.), two.
¹Sy (conj.), and.
 Ary (conj.), and.
 Enina (adj.), six.
 Masaka (adj.), ripe, cooked.
²Dia (conj.).
 Maty (adj.), dead, ho faty (fut.).
 Mamy (adj.), sweet, ho mamy (fut.).
 Maso (s.), eye, eyes.
 Efatra (adj.), four.
 Olona (s.), person, somebody, people.

Ratsy (adj.), bad.
 Fery (s.), a wound, wounds.
 Faly (adj.), glad, ho faly, (fut.).
 Valo (adj.), eight.
 Lamba (s.), an outer garment.
 Sira (s.), salt.
 Dimy (adj.), five.
³Izy (pro.), he, she, it, they.
 Telo (adj.), three.
 Fito (adj.), seven.
 Folo (adj.), ten.
 Ny (a.), the.
 Aho (pro.), I.
 Manitra (adj.), sweet, fresh.
 Hena (s.), beef.

Note.—The article in English will always be omitted unless where misconceptions might arise from its omission. Words not otherwise accented have the accent on the first vowel.

EXERCISE I.—TRANSLATE INTO ENGLISH.

*Ba roa. *Sira izy. Firy ny mamba? *Olona efatra. Izy aho. Faly izy. Tana izy, fa olona aho. Mamy ny fary. Sivy ny olona. Gaga ny olona, fa maty ny mamba telo. Enina ny olona, ary roa ny ba. Tana sy mamba. Na ny mamba na ny tana dia samy maty izy. Fery telo. Masaka ny vary. Ho mena ny ra. Gaga aho. Tsara ny sary valo. Ratsy ny maso roa. Ho manitra izy. Ratsy ny lamba mena dimy. Tany tsara.

EXERCISE II.—TRANSLATE INTO MALAGASY.

Six people. Good rice. Ten bad crocodiles. I (am) he. She (is) good. I (am) good. He (is) bad. They (are) sweet. The salt (is) fresh. The earth. The stockings (are) ten. The chameleons and the crocodiles (are) bad. The beef (is) cooked. Red blood. Eight people. Five garments. How many (are) the people? They (are) nine. How many (are) the red eyes? The people (are) glad for the beef (is) fresh. It (is) dead.

Note.—To emphasize the non-existence of the verb "to be," brackets are used in this exercise; they will be omitted in the succeeding ones.

¹ Sy is used in connecting nouns etc. when there are two or more, and *ary* connects the last of a series of words, or two sentences.

² This word has very often the force of the English verb "to be."

³ This word is used for masculine, feminine, and neuter; and for singular and plural.

⁴ The adjective follows the noun.

⁵ There is no verb "to be" in the Malagasy, and the subject follows the predicate.

⁶ There is no change for the plural.

⁷ Two *na* like these mean "whether.....or."

READ AND LEARN THE FOLLOWING.

Tanana (s.), hand.	Boky (s.), book.	Mbola (adv.), yet.
Tongotra (s.), foot.	Ody (s.), charm.	Vaky (v.), (pres. and past.),
Loha (s.), head.	Vy (s.), iron.	broken (in pieces), cracked,
Volo (s.), hair.	Resaka (s.), conversation.	split.
Vola (s.), money.	Andro (s.), day.	Ho vaky (v.), will be broken,
Satroka (s.), hat.	Alina (s.), night.	etc.
Fotsy (adj.), white.	Peso (s.), peach.	Tapaka (v.), broken off, cut
Manga (adj.), blue.	Nify (s.), tooth.	off.
Lalana (s.), road.	Ando (s.), dew.	Vorona (s.), bird.
Vato (s.), stone.	Volana (s.), moon, month.	Mafy (adj.), hard.
Vata (s.), box.	Hendry (adj.), wise, good.	Tsy (adv.), not.
Rano (s.), water.	Reny (s.), mother.	
Manana (v.), (I) have.	Manana (v.), (We) have.	
" " (You) have.	" " (You) have.	
" " (He, she, it) has.	" " (They) have.	

The Malagasy verb has no changes for person and number.

The past of active verbs is formed by changing "M" to "N," and the future by changing "M" to "H" : i.e. Manana, pres.; Nanana, past; Hanana, future.

EXERCISE III.—TRANSLATE INTO ENGLISH.

Tanana roa sy tongotra efatra. Fotsy ny volo. Manana satroka manga aho. Ratsy ny lalana. Mafy ny vato sy ny vy. Ratsy ny vola. Nanana peso dimy sy vato fotsy telo aho. ¹Alina ny andro. Vaky ny vato, Tapaka ny vy. Manana vato telo izy. Mamy ny rano. Mbola tsara ny hena. Nify fotsy valo. Manana vorona manga efatra izy. Firy ny satroka fotsy, ary firy ny vata manga? Maty ny vorona. Samy manana tanana roa sy tongotra roa ny olona. Manana loha izy. Manitra ny peso. Tsara ny ando. Hendry ny reny.

EXERCISE IV.—TRANSLATE INTO MALAGASY.

The water is good. The charm is bad. I have ten good books. The red beef is bad. The tooth is yet good. The nights and the days are seven. The dew, the peach, and the stone. The road is bad. The hands, the feet, the people, and the chameleons. Five white people. Nine blue birds. He has a head. I have two peaches and three red stones. How many are the days? A good head, and white hair. The moon is white. The money and the box. The peach is sweet smelling. They have three blue hats, and five red peaches, but the peaches are bad. The conversation is not good. The stone is not hard.

¹ Idiom for it is dark.

2.—THE DIPHTHONGS.

There are only two diphthongs in the language ; they almost invariably take the accent, and words in which they occur will not be accented unless the accent be on some other syllable. They are

ai pronounced as *i* in mine, and
ao „ „ *ow* in now.

READ AND LEARN THE FOLLOWING.

Ray (s.), father.	Kintana (s.), star.
Ao (adv.), there.	Zaza (s.), child.
Tao (adv.), there (past).	Zanaka (s.), offspring.
Ho ao (adv.), there (future).	Diso (adj.), Ho diso (fut.), wrong.
Mainty (adj.), black.	Antsy (s.), knife.
Maina (adj.), dry.	Ondana (s.), pillow.
Aiza (adv.) ? where ?	Lakana (s.), canoe.
Taiza (adv.), where (past).	Lanitra (s.), heaven, the sky.
Ho aiza (adv.), where (fut.).	Inona (adv.) ? what ?
Maizina (adj.), dark (of darkness).	Meloka (adj.), guilty.
Maivana (adj.), light (of weights).	¹ Misy (v.), nisy (past), hisy (fut.) there is, or there are.
Laoka (s.), a relish.	Omby (s.), ox.
Lavitra (adj.), far.	Ondry (s.), sheep.
Sambo (s.), ship.	Marina (adj.), true, right.
Rivotra (s.), the wind.	

EXERCISE V.—TRANSLATE INTO ENGLISH.

Hisy olona telo. Marina ny zaza fotsy. Tapaka ny antsy. Maizina ny andro. Faly ny reny tsara, fa hendry ny zaza. Mbola zaza izy. Misy sambo sivy ao. Tsy misy vorona ao. Diso aho, fa ratsy ny lalana. Gaga ny ray fa maivana ny vata. Aiza ny ondry sy ny omby mainty roa ary ny laoka tsara ? Tao ny reny sy ny zaza ary ny ray. Manana antsy sy lakana ary ondana telo aho. Manga ny lanitra. Aiza ny antsy fito ? Inona ²ny marina ? Aiza ny kintana telo ? Ny sambo sy ny rivotra. Ao ny sambo, fa aiza ny rivotra ?

EXERCISE VI.—TRANSLATE INTO MALAGASY.

Where is the red hat ? The people are true. He has a wise child. Where is the bad money ? They have six good boxes, seven white sheep, and ten bad oxen. Where is the canoe ? The pillow is light. The box is light. The night is dark. There is not anybody there. There will be a canoe there. The true is good. The iron is crooked, and the knife is broken. The ten stones are light. The sky is red, and there is (some) wind.

¹ When "s" is preceded and followed by "i" it has a soft "s^h" sound, *Mishy*.

² "Ny" before an adjective makes it a noun as in English, the true, the good, &c.

3.—SOME WORDS WITH ACCENTS ON SECOND SYLLABLE.

READ AND LEARN THE FOLLOWING,

Noticing that nearly all the accents are on the second syllable :—

Maràry (adj.), ill, to be ill.	Itỳ (pro.), this.	Lalàna (s.), law.
Iray (adj.), one.	Atsimo (s.), south.	Mazàva (adj.), light (of the day).
Akòho (s.), fowl.	Avàratra (s.), north.	Akaiky (prep.), near.
Atòdy (s.), egg.	Andréfana (s.), west.	Kanèfa (conj.), and yet.
Madíttra (adj.), stubborn.	Maraina (s.), morning.	Indray (adv.), again.
Finàritra (adj.), well, happy.	Hariva (s.), evening.	Mahítsy (adj.), straight.
Malaina (adj.), idle, lazy.	Ry . . . ò (inter.), before nouns in vocative case.	Sakaiza (s.), friend.
Malémy (adj.), soft.	Ambòny (prep.), above.	Izány (pro.), that.
Kafé (s.), coffee.	Ambàny (prep.), below.	Fanjaitra (s.), needle.
Dité (s.), tea.	Matànjaka (adj.), strong (of living things only).	Omàly (adv.), yesterday.
Mahéry (adj.), strong, heavy.	Angàmba (adv.), per- haps.	Rehéttra (adj.), all.
Mafàna (adj.), warm.	Rehèfa (adv.), when (fut.).	Avy (v.), (ho avy, fut.), comes, is coming.
Anlo (adv.), to-day (fut.).		Avy ao, comes from.
Rano (s.), water.		Malòto (adj.), dirty.

EXERCISE VII.—TRANSLATE INTO ENGLISH.

Matànjaka ny zaza. Mazàva ny andro. Avy ao andréfana ny rivotra mafàna. Maràry ny omby. Manana akòho roa sy atòdy valo ny zaza. Finàritra aho fa manana peso malémy fito aho. Misy akòho fotsy iray ao ambòny, ary misy endry madíttra roa ao ambàny. Lavitra ny lalana omàly, fa tsy ho lavitra anlo. Hisy olona matànjaka efatra ao rehèfa hariva ny andro anlo, ary madíttra sy malaina izy rehéttra. Malémy ny peso, fa mahéry ny vato. Aiza ny avàratra sy ny atsimo ary ny andréfana? Matànjaka ny omby, fa angàmba tsy matànjaka ny ondry fotsy. Mazàva indray ny volana. Mahítsy ny lalana anlo, fa meloka izy omàly. Aiza ny kafé sy ny dité ary ny rano mafàna? Tsara izàny, fa masaka ny vary. Tsy maràry aho, fa finàritra aho, ry sakaiza. Diso itỳ, fa mariña izàny. Aiza ny reny, fa maràry ny zaza? Manana fanjaitra aho, fa aiza ny lamba?

EXERCISE VIII.—TRANSLATE INTO MALAGASY.

I am not idle. The father and the mother have two good children. Where are the oxen and the sheep, the fowls and the eggs. The stone is near, but the water is far. Perhaps the moon is earth. That is right, but this is wrong. The wood is broken off. I am happy. He is stubborn. Where are the light boxes? He is ill. The water is not warm. They are ill. They are there. The oxen are not far, and yet he is idle. The garments are red, and the needle is good. The water is dirty again. What is that? It is an ox. That is not good.

4.—THE EUPHONIC *I*.

Whenever *i* precedes *g*, *ng*, *h*, *k*, or *nk*, a similar sound follows for euphony: Thus *lainga* is pronounced *laingia*.

Note.—A word beginning with those consonants preceded by a word ending in *y* follows the same rule, i.e.,

Gaga aho, is pronounced as spelled; but *ary gaga aho*, becomes *ary giaga aho*. This euphonic *i* is not written in more recent books.

READ AND LEARN THE FOLLOWING.

Fasika (s.), sand.	Haingo (s.), an ornament.	Mainka (int.), how much more!
Mendrika (adj.), suitable.	Isika (pro.), we inclusive of speaker.	Maika (adj.), in a hurry.
Bika (s.), shape.	Paingotra (s.), a pin.	Endrika (s.), form, appearance.
Solika (s.), oil.	Kely (adj.), little.	¹ Vavy (adj.), female, feminine.
Faingana (adj.), quick.	Betsaka (adj.), much.	Lahy (adj.), male, masculine.
Faingána (imp.), be quick.	Raha (conj.), if, when.	Vidiny (s.), price of, its price.
Marika (s.), a mark.	Tonga (v.), arrived.	Hoatra (adj.), like.
Henika (v.), full of.	Tongáva, (imp.) arrive.	Hoatrina (adv.), how much?
Erika (s.), small rain.	Bikána (adj.), well formed.	
Merika (adj.), showery.		

EXERCISE IX.—TRANSLATE INTO ENGLISH.

Malémy ny fasika, fa mafy ny vato. Tsara ny atôdy, fa kely ny akôho. Mendrika izàny. Faingána, ry zaza, fa alina ny andro. Merika kely ny andro. Tsara ny haingo. Aiza ny akôholáhy? Hòatrina na ny vidiny? Raha tsy faingana isika, ho maizina ny andro. Tonga faingana ny lakana sy ny olona omàly. Manana akôho kely sy ômbiláhy bikána isika. Manana solika ratsy ny zaza, ary kely ny vidiny. ²Ho finàritra isika, raha masaka faingana ny vary. Tsy misy endrika ny omby. Avy ao avàratra ny rivotra, ary ho merika ny andro. Mafàna ny dité, ary tsy maika isika. Raha mamy ny peso, mainka ny fary! Ho tapaka ny fanjaitra, fa mafy ny lamba. Maditra ny ômbivavy bikána. Tsy gaga ny olona, fa betsaka ny vary. Ho faly ny ray sy ny reny, raha tonga faingana isika.

¹ *Lahy* and *Vavy* are now usually joined to their nouns to express gender.

² *Ho* before a word (root word, adjective, noun, participle, adverb) is a mark of the future tense. It may be often translated by the English "will be."

EXERCISE X.—TRANSLATE INTO MALAGASY.

The oil is not good. I am not in a hurry, for the road is good to day. The people are there. The day will not be showery. The boy is arrived. The girl has an ornament. The pins and the needles are broken. The bull has a head and four feet. The morning is dark, and the day will not be warm. Much good rice. He has a little hand. Be quick, friend. There was much oil yesterday. We are not in a hurry, for it is not yet evening. The child is not well shaped. The meat is good, and what is its price? The people were astonished when the canoe came (tonga). It is like a sheep.



5.—SOME WORDS WITH TWO ACCENTS.

Some words (mostly if not always compound), take two accents. Learn the following:—

Léhilahy (s.), man.	Váravàrana (s.), door.
Véhivávy (s.), woman.	Sàrobidy (adj.), dear (of price).
Ràhalàhy (s.), brother of a brother.	Vòalàvo (s.), rat.
Ràhavàvy (s.), sister of a sister.	Anànkiray (adj.), one, a certain one.
Anadàhy (s.), brother of a sister.	Ampítso
Rànadàhy (s.), in the vocative case.	Ràhampítso } (adv.), to-morrow.
Anabàvy (s.), sister of brother.	Hàzandràno (s.), a fish, fish.
Rànabàvy (s.), in the vocative case.	Marànitra (adj.), sharp.
Sandry (s.), the arm.	Mazòto (adj.), diligent.
Elo (s.), umbrella.	Mazotòà, be diligent.
Sofina (s.), ear.	Raraka (v.) spilled.
Dombo (adj.), blunt.	Ahitra (s.), grass.
Lasa (v.), gone.	Maitso (adj.), green.
Madio (adj.), clean.	Ety (adj.), narrow.
Madiòva, be clean.	Hety (s.), scissors.
Kiràro (s.), shoes.	Mora (adj.), easy, mild,
Véry (v.), lost.	cheap.
Tsia (adv.), no.	Morà, be easy, etc.
	Loatra (adv.), too much.
	Sarotra (adj.), difficult.
	Fitàratra (s.), glass.
	Tantély (s.), honey.
	Ambóa (s.), dog.
	Alíka (s.), dog.
	Ampòndra (s.), ass.
	Kambòty (s.) orphan.
	Totòzy (s.), mouse.
	Lovía (s.), plate.

EXERCISE XI.—TRANSLATE INTO ENGLISH.

Vaky ny lovia, rànanàvy. Firy ny lèhilàhy sy ny vèhivàvy? Very ny antsy dombo, fa ao ny paingotra marànitra. Mazotòà, ry ràhalàhy. Ho tonga ràhampítso ny totòzy mena ary ny vòalàvo mainty. Misy alika roa ao. Maitso ny ahitra, fa mainty ny tany. Aiza ny hety? Very izy. Maditra ny ampòndra, ary ho raraka ny rano. Kambòty ny zaza. Madiòva, ry sakaiza. Maty ny vòalàvo anànkiray, ka faly ny totòzy. Tsara ny kiràro, fa ratsy ny satroka. Vaky ny fitàratra, ary tapaka ny fanjaitra meloka. Lasa faingana izy. Aiza ny elo, fa mafàna loatra ny andro? Maty ny hàzandràno; ary aiza ny lovia? Manana sofina roa ny ampòndra. Sàrobidy loatra ny tantély mamy. Ety ary ratsy ny lalana. Tsy sàrobidy loatra ny antsy sy ny hety marànitra.

EXERCISE XII.—TRANSLATE INTO MALAGASY.

I have a good brother and two good (wise) sisters. The money will be lost, if we are not quick. The water will be spilled, for the road is too narrow. The road was not bad yesterday, and yet the men have not arrived. The umbrella is too little, and the shoes are cheap. The black ass is stubborn, but the man is wise. The honey is too sweet. The rice is too dear, but the fish are cheap. I have three knives: (the) two are sharp, but the one is blunt. The ten plates are broken, and where is the rice and the relish? They are all lost. How many men, brothers, sisters, and children (are there)? The birds are gone, but one is dead.



6.—ASKING QUESTIONS.

Questions are asked by inserting "*va*" between the predicate and subject, or by putting "*môa*" at the beginning of the sentence. After "*firy*" and "*inona*," however, "*môa*" and not "*va*" must be used; i.e.

Masaka ny vary	=	The rice is cooked.
Masaka va ny vary?	=	Is the rice cooked?
Moa masaka ny vary?	=	" " " "
Firy moa ny omby?	=	How many oxen are there?

EXERCISE XIII.—TRANSLATE INTO ENGLISH.

Tonga va ny olona? Lasa va ny vorona? Very va ny vola? Vaky va ny lovia? Hendry va ny zaza? Kely loatra va ny ômbivavy? Maty va izy? Ao va ny râhaláhy? Mainty va ny vato? Maivana va ny vata? Firy moa ny olona? Tsy marànitra va ny antsy? Tsy ety va ny lalana? Moa tsy tsara ny tantèly? Vaky va ny atôdy? Moa tsy sàrobidy ny ampôndra? Masaka va ny vary sy ny laoka? Firy moa ny ondry ao? Inona moa izany? Aiza ny fitàratra vaky? Tonga omály va ny sakaiza? Tsia, fa ho tonga anio izy. Dombo va ny hety kely? Tsia. Marànitra va ny antsy? Tsia, fa dombo loatra izy.



7.—THE SUFFIX PRONOUNS.

The suffix pronouns (implying possession when joined to nouns, and the agent of passive and relative verbs), excepting in words of three or more syllables ending in *na*, *ka*, and *tra* (the rule for which see afterwards) are as follows:—

<i>Sing.</i> — <i>ko</i>	=my, or by me.	<i>Plur.</i> — <i>ntsika</i>	=our, or by us (including the speaker and persons addressed).
<i>-nao</i>	=thy, or by thee.	<i>-nay</i>	=our, or by us (excluding person addressed).
<i>-ny</i> {	{ =his, or by him. =her, or by her. =its, or by it.	<i>-narèo</i>	=your, or by you.
		<i>-ny</i>	=their, or by them.

The “*ko*” and the “*ny*” receive the slightest possible accent.

Trano (s.), a house.

*Trano**ko* = my house.

*Trano**nao* = thy „ .

*Trano**ny* = his, her, its house.

*Trano**ntsika* = our house (including person addressed).

*Trano**na**y* = our house (excluding „ „).

*Trano**na**réo* = your house.

*Trano**ny* = their house.

EXERCISE XIV.—TRANSLATE INTO ENGLISH.

Very ny ombiko sy ny volako ary ny lambako. Tapaka va ny sandrinao? Lasako ny ampôndranao. Matinao (killed by) ny vorona. Maty ny raiko sy ny reniko ary ny anabàviko. Firy moa ny olona tonga? Aiza ny antsintsika marànitra? Tsy manana ny antsinao aho. Valo va ny sakaizanao? Telo ny tonga. Verinao va ny pesonay? Tsia, fa verinareo izy. Madfo va ny tranontsika, fa tonga ny raintsika? Tsara ny haingonao. Vaky ny atôdiny. Tapaka ny eloko. Tonga va ny ombinao omaly? Firy moa ny anadahinao? Maràry va ny anabàvinao? Tsia, tsy maràry ny anabàviko, fa maty ny reniko, ary maràry kely ny raintsika. Maty omaly hariva ny alikako tsara kely.

EXERCISE XV.—WRITE OUT FULLY THE FOLLOWING WORDS WITH THE SUFFIX PRONOUNS.

Saka (s.), a cat.	Lasa (v.), gone.	Vola (s.), money.
Elo (s.), umbrella.	Maty (adj.), dead.	Atao (v.), to be done.
Volo (s.), hair.	Nify (s.), tooth.	Ataovy (imp.), do, or let (it) be done.

The passive imperatives also take the suffix pronouns of the second person, singular and plural.

Ataovinao = Let (it) be done by you (sing.).

Ataovinareo = Let (it) be done by you (plu.).

8.—WORDS OF THREE SYLLABLES ENDING IN *NA*.

Nouns and verbal roots, of three or more syllables ending in *na*, with accent on the ante penult, reject the final *na* before adding the suffix, i.e.

*Tàna**na* (s.), the hand.

*Tàna**ko*.

*Tàna**nao*.

*Tàna**ny*.

*Tàna**ntsika*.

*Tàna**na**y*.

*Tàna**na**reo*.

*Tàna**ny*.

EXERCISE XVI.—PUT THE SUFFIX PRONOUNS TO THE FOLLOWING VERBAL FORMS.

Entina (v.) (Imp. ¹ ento), to be carried.	Omèna (v.), (Imp. oméo), to be given.
Tiana (v.) (, , tiávo), , , loved.	Vidína (v.); (, , vidío), , , bought.
Alaina (v.) (, , aláo), , , fetched.	Amidy (v.), (, , amidío), , , sold.
Tanana (v.), (, , tano), , , held.	Hita (v.), seen (no Imp.).
Ankizy (s.), servant.	Atỳ (adv.), here, tatỳ (past), ho atỳ (fut.).
Tompoko (s.), sir, madam.	Any (adv.), yonder, tany (past), ho any (fut.).
Tòmpokolàhy (s.), sir (more respectful).	Any (adv.), yes.
Tòmpokovávý (s.), madam (, ,).	

EXERCISE XVII.—TRANSLATE INTO ENGLISH.

Ento ny antsiko. Aiza ny ankizinao, tompokolahy? Amidío ny ondriko. Amidy va ny tranonao? Tsy amidy izy, tompokovavy. Oméo vola aho. Tsy misy vola atỳ, ry sakaizako. Tanonao mafy ny alikanao, tompoko, fa kely aho. Tiàvonao ny rainao sy ny reninao, ry zanako ô. Tsy tatỳ ny rahalàhinao, tompoko, fa lasa omàly izy. Any va ny tranonao, sa tsia? Tsia, tompoko, fa atỳ ny tranoko. Alao ny antsinao sy ny fanjaitranao, ary ny peso sy ny lovíantsika. Tsy hitako ny volana, fa maizina loatra ny andro. Aiza ny zaza tianao? Tsy misy atỳ ny zaza tiako? Entiko ny volanao, tompoko.

EXERCISE XVII.—TRANSLATE INTO MALAGASY.

Is your hat for sale? No, it is not for sale. Give (pas.) him (a little) money. My boxes are lost. My hat is here. His ass is not stubborn. Where is your cat, madam? My cat is here, sir. Is your hair white, sir? No, sir. Is our road narrow, sir? No, our road is good, madam. Are your servants good, sir? Yes, they are good. Is their house clean? No, it is dirty, sir. What is that, sir? It is my fowls, madam. Do you like your brothers? Yes, sir, I like (pass.) them all.



9.—WORDS OF THREE SYLLABLES (OR MORE) ENDING IN KA AND TRA.

In words of three (or more) syllables with accent on the first, and ending in *ka* and *tra*, the final *a* of the word, and the *k* and *n* of the suffix pronoun are rejected; but in the first person plural inclusive the full *ka* and *tra* are thrown off before the shortened suffix is appended. The third person sing. and plur. also throw off the full syllables, but add the full suffix "*ny*" when used absolutely, as in the following:—

Ny tongotry ny omby, The feet of the ox.

Ny tongony, His, her, its, or their foot or feet.

¹ These imperatives are followed by the nominative case.

These will be best remembered by examining and fixing in the memory the following table :

Zanaka (s.), a child, or offspring.

Zanak^o
Zanak^{ao}
Zanak^y }
† Zana^{ny} }
Zanak^{ay}
† Zana^{tsika}
Zanak^{areo}
Zanak^y }
† Zana^{ny} }

Tongotra (s.), a foot or feet.

Tongotr^o
Tongotr^{ao}
Tongotr^y }
† Tongo^{ny} }
Tongotr^{ay}
† Tongo^{tsika}
Tongotr^{areo}
Tongotr^y }
† Tongo^{ny} }

† This shows the full syllable of the word rejected.

EXERCISE XIX.—*PUT THE SUFFIX PRONOUNS TO THE FOLLOWING WORDS.*

Tapaka.
Raraka.

Afaka (v.), free from.
Hevitra (s.), a thought.

Fantatra (v.), known.
Soratra (s.), writing.

EXERCISE XX.—*TRANSLATE INTO ENGLISH.*

Ratsy ny soratrao. Fantatrao va ny lalana ? Tsia, tsy fantatro ny lalan-tsika, tompoko. Hendry va ny zanakao ? Marina ny hevitrö. Tapakao va ny tongony ? Tsia, fa tapaky ny raiko ny tongotry ny omby. Firy moa ny tongotry ny voalavo ? Efatra ny tongony. Firy moa ny zanakao, tompoko-lahy ? Enina ny zanako, ary dimy ny rahalahiko, ary roa ny anabaviko, tompoko. Madio va ny tranonao ? Eny, madio tsara (translate very) izy roa, tompoko. Tapakao va ny sandrinao ? Tsia, fa tapaky ny ombinao ny tongotro. Vaky va ny loviantika ? Eny, tompoko. Firy moa ny zana-tsika aty. Tsy misy aty. Maty ny zanako, ary marary mafy loatra ny tongotry ny sakaizako.

EXERCISE XXI.—*TRANSLATE INTO MALAGASY.*

Is your hand clean ? Do you know the road ? (trans. Is your road known by you ?) Yes, we know our road (trans. our road is known by us). My child is good. Are his thoughts true ? No, they are wrong. Did you break its feet ? How many oxen have (are your) you, sir ? I have ten white oxen (my white oxen are). His children are ill, but his father is well. Bring (you) my umbrella. Fetch his red hat. Did you lose (lost by you) your money ? No, sir, it is still here. Is your mother gone ? Do you see (seen by you) the blue sky ? Yes, sir, I see it (seen by me it). Do you know (known by you) his friend ?



10.—THE PREPOSITION “*AMY*” WITH THE SUFFIX PRONOUNS.

The preposition “*amy*,” meaning with, for, to, in, etc., also takes the full suffix pronouns, and has “*l*” added to it to make it past. Before nouns it is used alone and followed by “*ny*.”

<i>Present.</i>	<i>Past.</i>	<i>Present.</i>	<i>Past.</i>
Amiko, tamiko, with etc. me.		Amintsika, tamintsika, with, etc. us (incl.).	
Aminao, taminao, with etc. thee.		Aminay, taminay, with etc. us (excl.).	
Aminy, taminy, with etc. him.		Aminareo, taminareo, with etc. you.	
		Aminy, taminy, with etc. them.	

The adverb “*any*,” there, frequently precedes it, and this also takes “*l*” to make it past, and “*ho*” for future, but then the “*amy*” is unchanged for tense, i.e.

Ento any aminy ny vola.
Take (there) to him the money.
Take the money to him.

READ AND LEARN THE FOLLOWING.

Marivo (adj.), shallow.	Akóry or tsy akóry (adv.), at all, not at all.
Lalina (adj.), deep.	Avokòa, (adv.), all together, completely,

EXERCISE XXII.—TRANSLATE INTO ENGLISH.

Any amy ny rainy izy. Misy omby any aminy. Firy moa ny olona any aminy. Ento any aminy ny peso mamy, sy ny vary masaka. Misy lehilahy fito any amy ny lakanao. Marivo va ny rano any aminao? Tsia, tsy marivo akóry izy, fa lalina loatra. Tsara va ny vary any aminao? Eny, tsara loatra (very) ny vary any aminay. Hendry va ny olona atỳ amintsika? Tsia, tsy hendry akóry izy. Maty va ny mamba any aminareo? Eny, maty avokòa izy. Matinao va ny alika ratsy tany aminareo? Eny, matiko omaly izy.

11.—THE REST OF THE PERSONAL PRONOUNS.

The following are the rest of the personal pronouns (nominative, possessive, and accusative) which will now be of use in translations.

<i>Nominative.</i>	<i>Poss.</i>	<i>Acc.</i>
<i>Aho</i> , ¹ <i>Izàho</i> , I.	<i>Ahy</i> , mine,	me.
<i>Hianao</i> , you.	<i>Anao</i> , thine,	thee.
<i>Izahay</i> , we (exclu.).	<i>Anay</i> , ours,	us (ex. per. addressed).
	<i>Antsika</i> , ours,	us (including " ").
	<i>Anareo</i> , yours,	you.
	<i>Azy</i> , { his, hers, its, theirs, }	him, her, it, them.

The following sentences will show the use of the possessive :—

<i>Ahy</i>	ny boky	=	The book is mine.
<i>Anao</i>	" "	=	" " " thine.
<i>Azy</i>	" "	=	" " " his, hers.
<i>Anay</i>	" "	=	" " " ours (excluding person addressed).
<i>Antsika</i>	" "	=	" " " ours (including " " "
<i>Anareo</i>	" "	=	" " " yours.
<i>Azy</i>	" "	=	" " " theirs.

The article often precedes them, as :

Ento *ny ahy* = Bring mine.

"*Ho*" placed before them may be translated by "for."

Ho ahy va ny boky ? = Is the book for me ?

EXERCISE XXIII.—TRANSLATE INTO ENGLISH.

Anay ny fary. Tsy ahy va ny ondry ? Antsika ny fitaratra. Tsy antsika tsy akôry izy. Firy moa ny anao ? Dimy ny ahy. Manana satroka fotsy va hianao ? Tsia, fa mainty avokôa ny ahy. Fantatrao tsara (well) va ny azy ? Eny, fantatro tsara ny azy, ary any aminy avokôa izy rehetra. Any aminao va ny zanako ? Tsy hitako tany aminay akôry izy, tompoko. Anareo va ny ombilahy ? Eny, tompoko, anay ny ombilahy, fa anareo ny ombivavy. Omeo vola izy. Tsy manana vola izahay, tompoko. Tsy any aminao va ny ahy ? Misy betsaka any, tompoko. Manana saka mainty va hianareo ? Tsy manana saka mainty izahay, tompoko, fa fotsy ny anay.



12.—THE PREPOSITION "*ANY*" JOINED TO NOUNS.

The preposition "*any*" when joined to nouns requires an adverb to be placed before it, throws off the "*y*," and before certain words compels a strengthening of the initial consonant. It is usually joined to its noun by a hyphen.

Ao = there.

Eto = here.

Aty = here.

Arỳ = yonder.

Remember that by adding "*l*" all these become past ; and "*ho*" preceding them makes them future.

¹ *Izàho* is the emphatic form of the first person, and always precedes the predicate.

Ao { an-trano
any trano } =in the house.

Ao { an-dàlana
any làlana } =on the road.

N and *l* cannot be joined, so *l* is strengthened to "*d*."

Any { an-tsaha
any saha } =in the field.

N and *s* cannot be joined, so "*t*" is inserted.

Ao { am-bava
any vava } =in the mouth.

N and *v* coming together must be changed to "*m-b*."

Ao { am-po
any fo } =in the heart.

N and *f* coming together must be changed to "*m-p*."

EXERCISE XXIV.—TRANSLATE INTO ENGLISH.

Any an-trano ny olona. Ao an-dohanao ny satrokao. Teto amiko ny sakaizanao omaly. Taiza hianao? Taty an-trano aho. Aiza ny bokinao? Ao am-bata kely izy, tompoko. Ho aiza ny rainao sy ny reninao? Ho ao am-baravarana izy, tompoko. Firy ny olona tao an-tsambo? Folo, tompoko, ary nisy ombinao sivy tao an-tsambo. Hitanao va ny kintana any an-danitra? Eny, hitako tsara ny kintana kely ary an-danitra atsimo. Ento any an-tsaha ny ombiko fito. Ao am-bolona ny fanjaitrako. Ho any an-tranoko va ny olona? Ho eto an-doviako va ny tantely mamy. Ataovy ao ambany ny volanao. Any ambany va ny ahy? Tsy tany an-dàkana va ny vary? Tsia, mbola any an-tsambo izy. Mbola any an-dalana va ny olona? Eny, mbola tsy tonga aty izy.

EXERCISE XXV.—TRANSLATE INTO MALAGASY.

The good rice is on the ground. Are the stockings in your box? No, sir, the stockings are on my feet. What is that in your hand? There is a knife in my hand, sir. In heaven. On earth. On my two feet. On the stone. On our plate. The man is in the ship. The honey is in the canoe. Take the dog to (*ho*) the ship. There is (*a*) man in the house. Was not your hat in the box? No, it was on the road. There was a dog at the door. All the people were in the field. There was a mouse in the box. Take the sheep to the field. The men will be on the road.



13.—ON THE VERBS.—ROOT VERBS.

The object of this book so far has been to familiarize the student with some of the more simple forms and idioms without burdening him with many rules. It will be advisable now to commence the study of more difficult forms. The verb is undoubtedly complex, and unless approached gradually is bewildering. The first forms we shall introduce we will call root verbs, whose accent changes not except in the imperative, and which take the pronominal suffixes just as nouns do, and some of which (marked *act.*) can be used in the active voice with the pronouns in the nominative case. All with the exception of "*entina*" are the same for present and past, and become future when preceded by "*ho*," and with the exception of "*avy*" are all used with the suffix pronouns.

<i>Indicative pres. and past.</i>	<i>Ind. Reduplicated.</i>	<i>Imper.</i>	<i>Future.</i>
Tia, act. tr. & pass., to like, love.	tīatia	tiāʔa	ho tia.
Tonga, pass. & act. int., arrived, brought.	tōngatōnga	tongáva	ho tonga.
Avy, act. int. comes.	àviavy	avīa	ho avy.
Azo, got, understood.	àzoázo	none	ho azo.
Resy, conquered.	résirèsy	resé	ho resy.
Hay, able to, clever.	haihay	none	ho hay.
Lasa, gone,	lāsálāsa	none	ho lasa.
Hita, seen.	¹ hītakīta	none	ho hita.
Tapaka, broken off.	² tāpatāpaka	tapāha	ho tapaka.
Fantatra, known.	³ fāntapāntatra	none	ho fantatra.
Entina, brought, carried. }	⁴ èntinénitina	ento	ho entina.
Nentina, past. }			
Vita, finished.	vītavīta	vitā	ho vita.

Note.—*Tia* is used in the active voice as well, and followed by the accusative case. The Imperatives, *tongáva*, *tapāha*, *resé*, and *vitā* are optative in meaning, as indeed are most of the Imperatives formed from the root.

Tonga and *avy* are also used intransitively in the active voice.

The reduplicated forms are less intense in meaning than the simple forms, i.e.

Tia azy aho = I like him.

Tīatia ,, ,, = I somewhat like him.

¹ The *h* in reduplication is strengthened to "*k*."

² The weak syllable "*ka*" is rejected.

³ The weak syllable "*tra*" is rejected, and the initial "*f*" of the second part is strengthened to "*p*."

⁴ In most cases of reduplication the "*na*" of these syllable words is rejected, but this an exception, and the "*n*" remains to open the next syllable, as otherwise we should have *i* and *e* together, which the genus of the language does not allow. The imperative of this word is not optative.

EXERCISE XXVI.—TRANSLATE INTO ENGLISH.

Tia anay izy. Tianay hianareo. Ho tiako ny raiko. Tia azy omaly izy. Ho tongako ny ombinao rahampitso. Azoko ny hevitrao. Azoazoko ny teninao. Resiko ny zanakao. Mbola tsy haiko izany. Lasantsika ny volany omaly hariva. Hitakitako ny kintana tarỳ an-danitra. Tapatsika ny hazo omaly. Ho lany ny tanteliny rahampitso. Tsy lany omaly va ny henanao? Fantatro hianao, fa tsy fantapántatro loatra ny sakaizanao. Mbola tsy vitanao va ny kiraroko? Tsia, mbola tsy vita izy. Avia, ry sakaiza. Tongàva faingana, ry zanako.

EXERCISE XXVII.—TRANSLATE INTO MALAGASY,

And in every case use the root verb with pronominal suffix unless otherwise directed.

They brought us (lit. We were brought by them). He likes his donkey. My father loves (act.) his children. I love (is loved by me) my mother. I took the water. Come here, my child. He is somewhat known by me. I can partly do (*haihay*) it. Where is the child you love? Were you seen by us yesterday. Do you see the house? I partly see it. Do you like your little dog? Is the cat conquered. No, the dog is conquered. Did you break the plate, sir? No, you broke it. Can you do that? I will come (act.) to-morrow. The road will be finished to-morrow. Did you understand (*azo*) my words yesterday? I somewhat understood them.

14.—THE REPETITION OF WORDS WITH *DIA* BETWEEN.

While the reduplication of verbal forms gives a less intense meaning, the repetition of the word with "*dia*" between gives a more, or most intense meaning; i.e.

Tiako izy,	I like him.
Tiatiako izy,	I somewhat, or partly like him.
Tiako dia tiako izy,	I like him very much or intensely.

Adjectives also reduplicated are diminished in meaning, but are intensified by being repeated with *dia* between.

Indrindra (adv.), much, or especially, has much the same meaning.

Tsy	loatra,	means not much, scarcely, not clearly.
Tsy	akôry,	not at all.
Tokôa, after verbs,	really, truly.	
Avokôa	all, all together.	
Tsara	well.	
Ratsy	badly.	

EXERCISE XXVIII.—TRANSLATE INTO ENGLISH.

Tiako tsara ny rahalahinao. Tsy hitako loatra ny tranonao. Azoko avokôa ny hevitrao. Lasako avokôa ny ombinao. Haihaiko izàny. Nentinao tsara ny ombiko. Tsy laninao omàly va ny varinao? Tsy laniko loatra. Fantatrao avokôa va ny ombin'¹ ny reninao? Resinao tokôa va ny omby maditra? Eny, resiko tsara izy omàly. Namidinao avokôa va ny alikanao tsara? Firy moa ny zanaky ny rainao? Nentinao tany amiko avokôa va ny bokin' ny rainao? Eny, tsy misy tsy tongako tany ny bokiny. Ho avy rahampitso va ny sakaizanao? Eny, ho tonga avokôa izy rehetra. Tsara dia tsara ny akôho nentinao omàly. Maty dia maty ny alikanao ratsy. Eny, maty tokôa izy. Mamy dia mamy ny tantély namidinao tamiko.



15.—THE PASSIVE VERBS.

As the Malagasy language seems to prefer the passive before the active voice, we shall first treat of the various kinds of passive derivatives, which are divided into two classes.

1. Those with the prefixes *voa* (and *tafa*) and *a*, and whose accent is the same as on the root; and
2. Those with suffixes, generally *ina*, or some substitute for it, and whose accents are generally advanced one syllable.

The *voa* and *tafa* having no imperatives, and taking the suffix pronouns as agent of the verb, are the simplest. Of these two verbal prefixes the Rev. W. E. Cousins says, in his "INTRODUCTION TO THE MALAGASY LANGUAGE," p. 14 and 22:—

"*Tafa* prefixed to a root conveys the idea of completeness, and often corresponds with the perfect tense of an English neuter verb." (p. 14).

"*Voa* is a prefix analagous in meaning with *tafa*. . . . it is very much like a perfect passive in English." (p. 22).

While this may generally hold good, it is often very difficult to see the difference in meaning between *voa* and *tafa*, and because they are exactly alike in being joined to roots, taking the suffix pronouns, and having no imperative, I prefer treating them together.

¹ When a noun or verbal form ending with the suffix pronoun "*ny*" is followed by the article "*ny*," the "*y*" of the suffix is substituted by an apostrophe.

The following list will exemplify the use of *voa* and *tafa*.

Meaning of the root.	Indicative pres., and past.		Perfect.	
killed	voavôno ¹	killed	efa voavôno	efa ho voavono.
sewing, needle work	voazaitra	stitched	efa voazaitra	efa ho voazaitra.
assembled	voavôry	assembled	efa voavôry	" "
a mark	voamàrika	marked	efa voamàrika	" "
(a) writing	voasôratra	written	efa voasôratra	" "
put	voapêtraka	put, placed	efa voapêtraka	" "
a command	voadidy	commanded, cut	efa voadidy	" "
a cutting	voakôpa	cut	efa voakôpa	" "
open	voavôha	opened	efa voavôha	" "
prepared	voavôatra	prepared	efa voavôatra	" "
a shooting	voatîfitra	shot	efa voatîfitra	" "
a lock	voahidy	locked	efa voahidy	" "
a skinning	voaëndaka	skinned	efa voaëndaka	" "

	tafavôry	assembled	efa tafavôry	efa ho tafavory.
	tafatsângana	stood up, set up	" tafatsângana	" "
	tafândry	lain down	" tafândry	" "
	tafaléntika	sunk	" tafaléntika	" "
	tafatôdika	turned round	" tafatôdika	" "

Masoandro (s.), the sun.

Anàrana (s.), name.

EXERCISE XXIX.—TRANSLATE INTO ENGLISH.

Efa voazaitra ny lamba. Tsy voavôno ny omby. Efa ho voavôatra ny trano. Tafândry ny raiko. Tafatôdika ny lakana. Efa tafaléntika ny masoandro. Voasôratrao va ny anàrako? Efa voavôha ny vâravàrana. Tsy mbola voatîfitra ny vorona. Voaëndaka omàly ny omby. Voahidy va ny vata? Voakàpanao va ny hazo omàly? Voapetraka ny bokinao. Efa ho voadidy ny hena. Tsy efa tafavôry va ny olona? Tafatsângana va ny vato? Efa ho tafatsângana izy. Tafavôaka ny ombin' ny rainao. Voamàrikao va ny ôndrintsika. Eny, efa voamàriko izy rehëtra. Fantatrao va ny anàran' ny olona rehëtra voasôratrao? Eny, fantatro avokôa ny voasôratro.

16.—PASSIVE VERBS IN A-.

The next class of passive verbs are those formed by the prefix *a*. The past is formed by adding "*n*," and the future by adding "*h*." Thus from the root "*tsangana*" (erect) we get *atsangana*, erected, *natsangana*, was erected, *hatsangana*, will be erected. The imperative is generally formed by advancing the accent one syllable, and making a change of termination, i.e. *atsangàno*. See the following table:—

¹ A simple "*ho*" prefixed makes them future; "*efa*" makes them perfect; and "*efa ho*" may be translated *almost* or *nearly*.

<i>Present.</i>		<i>Past.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>Imperative.</i>
<i>Avéla</i>	to be left	<i>navela</i>	<i>havela</i>	<i>efa natao, efa hatao</i>	<i>avelao†</i>
<i>Akàpa</i>	to be cut	<i>nakapa</i>	<i>hakapa</i>	<i>efa nakapa, efa hakapa</i>	<i>akapao</i>
<i>Azèra</i>	to be thrown down	<i>nazera</i>	<i>hazera</i>	<i>efa nazera, efa hazera</i>	<i>azerao</i>
<i>Afindra</i>	to be removed	<i>nafindra</i>	<i>hafindra</i>	and so all	<i>afindrao</i>
<i>Atsangana</i>	to be erected	<i>natsangana</i>	<i>hatsangana</i>	" "	<i>atsangano</i>
<i>Aòlana</i>	to be twisted	<i>naòlana</i>	<i>haòlana</i>	" "	<i>aòlano</i>
<i>Atao</i>	to be done	<i>natao</i>	<i>hatao</i>	" "	<i>ataovy</i>
<i>Alà</i>	to be paid	<i>naloa</i>	<i>haloa</i>	" "	<i>aloàvy</i>
<i>Aléha</i>	to be gone along	<i>naleha</i>	<i>haleha</i>	" "	<i>none</i>
<i>Aléo</i>	to be preferred	<i>naleo</i>	<i>not used</i>	<i>none.</i>	<i>none</i>
<i>Avadika</i>	to be overturned	<i>navadika</i>	<i>havadika</i>	<i>efa navadika, efa havadika</i>	<i>avadího</i>
<i>Avóaka</i>	to be put out	<i>navoaka</i>	<i>havoaka</i>	and so all	<i>avoàhy</i>
<i>Apétraka</i>	to be put down	<i>napetraka</i>	<i>hapetraka</i>	" "	<i>apetràho</i>
<i>Alàtsaka</i> {	to be let down, to be set down	{ <i>nalatsaka</i>	{ <i>halatsaka</i>	" "	<i>alatsàho</i>
<i>Aràfitra</i> {	to be "carpentered" to put together	{ <i>narafitra</i>	{ <i>harafitra</i>	" "	<i>araféto</i>
<i>Asondrotra</i>	to be raised up, placed above	<i>nasondrotra</i>	<i>hasondrotra</i>	" "	<i>asondròty</i>
<i>Atambatra</i>	to be connected, joined, united	<i>natambatra</i>	<i>hatambatra</i>	" "	<i>atambáro</i>
<i>Alàhatra</i>	to be set in order, arranged	<i>nalahatra</i>	<i>halahatra</i>	" "	<i>alahàro</i>
<i>Aïditra</i>	to be put in, entered	<i>naïditra</i>	<i>haïditra</i>	" "	<i>aïdíro</i>
<i>Aléfa</i>	sent, to be set free	<i>nalefa</i>	<i>halefa</i>	" "	{ <i>alefàso</i> <i>alefao</i>
<i>Afàhy</i>	to be fattened	<i>nafahy</i>	<i>hafahy</i>	" "	<i>afahàzo</i>
<i>Atòpatòpa</i>	to be agitated (as water)	<i>natopatopa</i>	<i>hatopatopa</i>	" "	<i>atòpatopàzo</i>
<i>Atòpy</i>	to be sprinkled (as water)	<i>natopy</i>	<i>hatopy</i>	" "	<i>atopàzy</i>
<i>Alòna</i>	to be soaked	<i>nalona</i>	<i>halona</i>	" "	<i>alòmý</i>
<i>Aròso</i>	to be placed in one's presence	<i>naroso</i>	<i>haroso</i>	" "	<i>arosòy</i>
<i>Asèho</i>	to be shown	<i>naseho</i>	<i>haseho</i>	" "	<i>asehóy</i>

The words accentuated here will not be accented in the exercises. The accentuation of the past and future is the same as in the present. The root is printed in italics.

These all take the suffix pronouns as the agent of the verb; and it should be impressed upon the mind that the passive verbs in "a" are always used of the thing with which or by which the act is done; thus *akàpa* is of that with which the act of "kapa" is done; *aléfa* of that which has to be set free; *aléha* of that to which the act of going along is applied, etc. See COUSINS' INTRO. p. 23, § 89.

† Note that all those diphthongs are accented.

Noho (conj.), than	Tàratàsy (s.), paper	Toy izay (conj.), than (with
Manda (s.), wall	Rànonòrana (s.), rain	aleo).
Latabatra (s.), table	Seza (s.), chair	Matètika (adv.), often.

EXERCISE XXX.—TRANSLATE INTO ENGLISH.

Aleo ny tsara toy izay ny ratsy. Arafeto ny vatanao kely. Alefaso ny vorona. Alomy ny vary. Nafahinao va ny ombinao? Azerao ny peso. Avadiho ny tàratàsy. Apetraho ny seza. Avelao ny bokinao. Navelako ny lambako omaly. Nataonao va ny soratra? Ataovinao tsara izany. Eny, hataoko tsara tokoa ny ahy. Efa nalehanoa va ny lalana nalehako omaly. Eny, efa nalehako matètika. Napetrakao tao an-tranon' ny rahalahiko ny tàratàsinao fotsy. Efa natsanganao va ny varavaran' ny tranontsika? Tsia, tsy mbola narafitro akory izy, fa hatsangako rahampitsy, raha vita izy. Hazeran' ny rànonòrana ny manda vitanao omaly. Efa nalona omaly ny vary. Firy moa ny akòho nafahinao? Tsy nisy nafahiko akory, fa mbola kely ny ahy. Nalonaao va ny vola?

EXERCISE XXXI.—TRANSLATE INTO MALAGASY,

Using passives in A-.

Show me your hands. I put the oxen out yesterday. I will unite yours and mine. Lift up your eyes. Throw the hard stone down. He will raise the wall. He set the black ass free. He will perhaps remove the meat. The wind agitated the water. Good conversation is to be preferred to bad. Put your white hat down. I went along this road on Thursday. I left my red book in your father's house on Sunday. Let the dishes be arranged in order. Put out the dirty dog. Shall we pay his money? Did you put (*aràfitra*) the table together? No, it was set up by my brother. Put the food before us, if it is cooked. I have not yet done that, for the day was too dark.



17.—PASSIVE VERBS FORMED BY THE SUFFIX -INA.

A first group of passive verbs are formed by the suffix "*ina*," the accent is generally advanced one syllable. The imperatives are formed by substituting "*o*" (unless there be an "*o*" in the root, when "*vy*," or "*y*" is used). Should the derivative begin with a vowel the addition of "*n*" and "*h*" form the past and future respectively; but if the initial letter be a consonant then "*no*" and "*ho*" are joined to the word for the past and future.

All the passive derivative verbs ending in *na* reject the final *na*, and add the full suffix, and are mostly followed by the nominative case; the *i* of *ina* joined to a root ending in *a* makes a diphthong, and is of course accentuated.

Root.		Verb Inf., and Ind.		Past.	Future.	Imper.
Laza	a report	lazaina	to be told	nolazaina	holazaina	lazo
Efa	done	efaina	to be done	nefaina	hefaina	efao
Dera	praise	deraina	to be praised	noderaina	hoderaina	derao
Asa	work	asaina	to be worked	nasaina	hasaina	asao
Vita	done, finished	vitaina	to be invited	nasaina	hasaina	asaovy
Zara	a lot	zaraina	to be finished	novitaina	hovitaina	vitao
Zaka	can be borne	zakaina	to be divided	nozarinaina	hozarinaina	zarao
Hira	a song, singing	hiraina	to be endured	nozakinaina	hozakinaina	zakao
Tsara (voa)	judged	tsaraina	to be sung	nohiraina	hohiraina	hirao
Latsa	upbraiding, reproach	latsaina	to be judged	notsaraina	hotsaraina	tsarao
Lanja	a weight	lanjaina	to be upbraided	nolatsaina	holatsaina	latsao
Beta (voa)	lifted up	betaina	to be despised	nolanjaina	holanjaina	lanjao
Kapa (voa)	hewn, cut	kapaina	to be carried, weighed	nobetaina	hobetaina	betao
Haja	honour, respect	hajaina	to be lifted, carried	nokapaina	hokapaina	kapao
Fosa	backbiting	fosaina	to be cut up, hewn	nohajaina	hohajaina	hajao
Antso	a call	antsòina	to be respected	nofosaina	hofosaina	fosao
Babo	a captive, spoil	babòina	to be backbited	nantsòina	hantsòina	antsòy
Eso	scorn	esòina	to be called	nobaboina	hobaboina	bobòy
Vono (voa)	killed	vonòina	to be captured	nesoina	hesoina	esòy
			to be despised	novonoina	hovonoina	vonòy
			to be killed			

With all these derivatives, as well as with all other passive derivatives, the words "*azo*" and "*hay*" can be used as auxiliaries of "can;" but the student should be careful to note that the agent is always joined to "*azo*" and "*hay*" when these are followed by another verb: i.e.

Azoko zaraina izy = It may, or can be divided by me.

Haiko betaina izy = It can be lifted by me.

They are reduplicated by putting root and derivative together: *kàpakapaina*, *fòsafosaina*, *zàrazaraina*, root and derivative both taking their own accents, *kàpakapaina*, *kàpakapao*, *nokàpakapaina*, *hokàpakapaina*.

EXERCISE XXXII.—TRANSLATE INTO ENGLISH.

Efa nolazaiko taminy tsara ny teninao. Antsoy ny olona. Efa voalanja va ny vola? Eny, efa nolanjaiko izy. Hovonoina rahampitso ny omby mainty. Hajao ny rainao sy ny reninao. Tsy nozaraintsika va ny vary? Nozakainao tsara va ny zanakao? Novomoinareo va ny alikinareo? Eny, novomoinay izy. Nesoiny loatra izahay, sady nolatsalatsainy. Lazao amiko izay (what) tianao ny ondry. Tiako avokoa izy rehetra. Hotsaraina ny olona ratsy rahampitso. Hitantsika omaly hariva ny hena nozaraina, ary efa nataon' ny olona fa tsara izy. Efa nohiraina avokoa ny hira tsara. Hainao atao va izany? Eny, haiko tsara. Efa nantsoiko mafy ny zanako, fa tsy mbola tonga izy.

EXERCISE XXXIII.—*TRANSLATE INTO MALAGASY, Using always the Passive with Suffix Pronoun as agent of the verb, where required.*

The oxen were killed by me. Did you call me, sir? Your oxen were killed by me. Tell me your name. I cannot tell (to) you my name. How many oxen did you see at the door? He was despised by his brothers and sisters. They were praised by their father. The wood was hewn by the men in the field. Bring to me the captive, captured by you. Call the servant quickly. Do your work well. It is well done by me. Can you divide the peaches? Perhaps I can divide them, if you will give them to me to be divided. Weigh my money for me. Did you not despise your friend here? No, I did not upbraid him at all.



18.—PASSIVE VERBS FORMED BY THE SUFFIX -ANA OR -NA.

A second group instead of taking “*ina*” take “*ana*,” or “*na*,” and in a few instances do not change the accent.

Root.		Pas. Inf., and Ind.		Past.	Future.	Imper.
Sasa	awash, washing	sasana	to be washed	nosasana	hosasana	sasao
Ova (voa)	changed	ovana	„ changed	novana	hovana	ovay
Vaha (voa)	loosened	vahana	„ untied	novahana	hovahana	vahao
Voha (voa)	opened	vohana	„ loosened	novohana	hovohana	vohay
Sazy	a fine	sazina	„ opened	nosazina	hasazina	sazio
Rava	ruined	ravana	„ fined	noravana	horavana	ravao
Tana (voa)	held	tanana	„ ruined	notanana	hotanana	tano
Ome	given	omana	„ despoiled	nomana	homena	omeo
Tsingina	solder	tsinginana	„ given	notsinginana	hotsingina	tsingino
Iry†	?	irina	„ soldered	nirina	hirina	irio
Vaky (voa)	broken	vakina	„ desired	novakina	hovakina	vakio
Lany	exhausted	lanina	„ broken, read	nolanina	holanina	lanio
Vory (voa)	assembled	vorina	„ exhausted	novorina	hovorina	vorio
Tory (voa)	preached	torina	„ used up	notorina	hotorina	torio
Tsiny	blame, censure	tsinina	„ assembled	notsinina	hotsinina	tsainfo
Solo	a substitute	solana	„ preached	nosolana	hosolana	soloy
Toro	?	torana	„ blamed	notoroana	hotoroana	toroy
Fotsy	white	fotsiana	„ substituted	nofotsiana	hofotsiana	fotsio
Ampy	enough	ampiana	„ pointed out	nampiana	hampiana	ampio
Valy	an answer	valiana	„ whitened	novaliana	hovaliana	valio
Haro	mixture	harana	„ added	noharana	hoharana	haroy
Didy	a cut	didiana	„ answered	nodidiana	hodidiana	didio
Tafy (voa)	a command	tafiana	„ cut	natafy	hatafy	tafio
	clothed		„ clothed			

The Reduplication is the same as in group one.

“*Aza*” before verbs in the indicative means “do not.”

† This and the five following words might well be placed in group one, and really belong to it, the two “*i*” coming together coalescing.

EXERCISE XXXIV.—TRANSLATE INTO ENGLISH.

Sasao ny lambanao. Vohay ny varavarana. Efa voavoha izy. Ampy va ny volanao? Tsia, fa mbola hampiana kely izy. Rava va ny manda? Eny, noravan' ny olona omaly izy. Omeo vola aho. Hainao valiana va ny tenin' ny sakaizanao? Tsy haiko akory, tompoko. Firy moa ny lamba nosasanao omaly? Efa nolaninay ny peso rehetra nomenareo anay. Naharoharona ny ondriko sy ny ondrinao, ka tsy fantatro izay (which) ahy sy izay anao. Tano mafy ny amboanao. Vahao ny entanao. Novakin' ny olona ny fitaratra.

EXERCISE XXXV.—TRANSLATE INTO MALAGASY,

Using the Passives and the Suffix Pronouns as agents of the verb, where required.

Make the box white. I cannot make it white, for it is black. You were fined by your father, for you broke his good umbrella. The people will be assembled by me quickly. Can it be preached by you? All the water was used up by us yesterday. Desire the good. Did you point out the road to us. I did not point out the road to you, for I do not know it. Do not blame us, for we did not despise you. Did you read your good book. My good book is lost, sif. (Let) the water and the honey be mixed by us. Clothe (yourself with) your garment. Answer my word. The meat was cut by me. Where is the solder? Was it soldered by the man. Yes, it was soldered by him.



19.—PASSIVE VERBS FORMED BY THE SUFFIX -ENA.

A *third* group of roots ending in “y,” with accent on first syllable advance the accent, change “y” to “e,” and add “na,” or in exceptional cases “nina.”

Root.		Pass. Inf. and Ind.		Past.	Future.	Imper.
Voly	planting	voléna	to be planted	novolena	hovolena	voléo
Tendry (voa)	chosen	tendréna	„ chosen, ap- pointed	notendrena	hotendrena	tendréo
Tery	pressed	teréna	„ pressed, forced	noterena	hoterena	teréo
Jery (voa)	looked at	jeréna	„ looked at	nojerena	hojerena	jeréo
Eky (a.)	consent, as- sent	ekéna	„ assented to, confessed	nekena	hekena	ekéo
Vonjy (voa)	saved	vonjéna	„ saved	novonjena	hovonjena	vonjéo
Baby	carried on the back	babéna	„ carried on the back	nobabena	hobabena	babéo
Teny	a word	tenénina	„ spoken	notenenina	hotenenina	tenéno
Tefy	working in iron, etc.	teféna	„ worked	notefena	hotefena	teféo
Setry	an answer, a reply	setréna	„ added to	nosetrena	hosetrena	setréo
Fefy	a fence	feféna	„ fenced	nofefena	hofefena	feféo

These again are reduplicated in the same manner as the preceding groups.

Alàtsinainy, Monday.	Zomà, Friday.
Taláta, Tuesday.	Asabótsy, Saturday.
Alárobía, Wednesday.	Alahady, Sunday.
Alàkamisy, Thursday.	

Tamy ny Asabotsy etc., past. Amy ny Zoma, etc., present.

Before these words the preposition must be made past for a past day

EXERCISE XXXVI.—TRANSLATE INTO ENGLISH.

Voavoly va ny vary ? Jereo ny kintana any an-danitra. Voavonjy ny zaza. Eny, novonjen' ny rahalahiny izy tamy ny Alarobia. Notorina tsara tamy ny Alahady izany. Ekeo ny teniko anio, fa tsy ho azonao hekena rahampitso. Mavesatra va ny vy notefenao ? Tsy fantatro, fa mbola tsy nolanjaiko izy. Tsy efa novorina tsara va ny olona tamy ny Talata ? Eny, ka tafavory maro izy. Azonao jerena tsara ny olona any amy ny lakana. Nobaben' ny reniny ny zaza marary. Notefena tsara ny antsinao, ka maranitra dia maranitra izy. Vonjeo aho, ry sakaiza, fa tsy hitako ny lalana. Tendreo ny tianao hotendrena, ary alefaso izy amy ny Zoma. Teritereny mafy aho, fa tsy haiko ravana ny manda.

20.—PASSIVE VERBS FORMED BY THE STRENGTHENED SUFFIX *-VINA* AND *-VANA*.

A *fourth* group strengthen the root by the addition of “*v*,” and add “*-ina*” or “*-ana*.”

Root.		Pas. Ind.		Past.	Future.	Imper.
To	truth, reality, verity	tòvina	to be verified	notovina	hotovina	tòvy
Soa	good, beautiful, etc.	soàvina	„ benefited	nosoavina	hosoavina	soàvy
Dia	a step	diàvina	„ trodden	nodiavina	hodiavina	diàvo
Telo	three	telòvina, telòina	„ divided into thirds	noteloina	hoteloina	telòvy, telóy
Dio	cleanliness	dióvina	„ cleansed	nodiovina	hodieovina	dióvy
La (voa)	refused, etc.	làvina	„ refused	nolavina	holavina	làvo
Tetè	a drop	tetévana	„ dropped by drops	notetevana	hotetevana	tetévo
Kodia	a wheel	kodiávana	„ wheeled over, rolled	nokodiavana	hokodiavana	kodiàvo
Aro	a defence	aròvana	„ defended, prevent	narovana	harovana	aròvy
Lalo (voa)	passed by	lalòvana	„ passed by	nolalovana	holalovana	lalóvy
Tsiahy (voa)	{ remem-bered {	tsiahivina, or tsahivina	{ remem-bered {	notsiahivina	hotsiahivina	tsiahivo
Tsiáro (voa)		tsiaròvana, or tsaròvana		notsarovana	hotsarovana	tsaróvy

The reduplication is the same as in the preceding groups.

When two verbs, or a verb and adjective follow each other, the latter extending the meaning or showing the result of the former, the conjunction "*ka*" or "*ka dia*" is used, as

Lasa ka tsy hita = Gone and not seen.

Noderaina ka dia faly = (He) was praised and so was glad.

EXERCISE XXXVII.—TRANSLATE INTO ENGLISH.

Nosoavin' ny rainy ny zanaky ny sakaizany. Diovy tsara ny tranonao, fa ho tonga rahampitso maraina ny anabavinao. Tsarovy ny haja nomeko anao omaly, ary valionao tsara ny ahy. Nokodiavan' ny vato ny zaza. Lavo ny fomba (custom) ratsy. Tsy azo diavina ny lalana, fa be (many) loatra ny vato. Tovy ny teninao amy ny ataonao. Tsy notsarovany angamba ny teny voalazako taminy tao an-tranonao omaly. Tsy nolaviko akory ny teninao. Notelovina ny peso, ka nomeny anay. Notetevan' ny rano ny lamba, ka dia maloto loatra izy. Arovy ny ombinao. Nalalovantsika izany omaly. Hotsarovan' ny olona ny zaza navela tao an-trano.

21.—PASSIVE VERBS FORMED BY THE STRENGTHENED SUFFIX *-ZINA*, *-ZANA*.

A *fifth* group are strengthened by the addition of "*z*" or "*s*," add "*ina*" or "*ana*," and sometimes change the last vowel of the root.

Root.		Pas. Inf., and Ind.		Past.	Future.	Imper.
Foha (voa)	aroused, awaked	fohàzina	to be aroused from sleep	nofohazina	hofohazina	fohàsy
Fafy (voa)	sown	fafàzana	to be sown	nofafazana	hofafazana	fafàso
Tohy	a joint, a knot	tohìzina	„ joined to, lengthened	notohizana	hotohizana	tohìso
Tanty	borne, en- dured	tantàzana	to be borne, received in the hand	notantazana	hotantazana	tantàzo
Topy (voa)	sprinkled	topàzana	to be sprink- led, lifted up (as the eyes)	notopazana	hotopazana	topàzy
Vely (voa)	beaten	velezina	to be beaten	novelezina	hovelezina	velèso velézo
Fehy	a cord	fehèzina	„ tied up	nofehezina	hofehezina	fehèzo
Hety	scissors	hetézana	„ shorn	nohetezana	hohetezana	hetèzo
Lao (ilao)	gone away	ilaozana	„ forsaken	nilaozana	hilaozana	ilaozy
Be, or Habe	much, ma- ny, great	habiazina	„ made large	nohabiazina	hohabiazina	habiàzo
Rohy	a cord, a rope	rohìzina	„ bound	norohizana	horohizana	rohìzo
Takàlo	barter	takalòzana	„ bartered	notakalozana	hqtakalozana	takalózy

Root.		Pas. Inf., and Ind.		Past.	Future.	Imper.
Foy	hatched, left	foizina	to be hatched	nofozina	hfoizina	foizo
Andévo	a slave	andevòzina	„ enslaved	nandevozina	handevozina	andevòzy
Refy	a fathom	refésina	„ measured (in fathoms)	norefesina	horefesina	andevòzy reféso
Andry (voa)	waited for	andrásana	to be waited for	nandrasana	handrasana	andràso
Fono (voa)	a cover, a wrapper, covered	fonòsina	to be wrapped up	nofonosina	hofonosina	fonòsy
Mainty	black	maintisina	„ blackened	nomaintisina	homaintisina	maintíso
Hosy ¹	a treading	hoséna	„ trodden	nohosena	hohosena	hosèso

The first syllable of the derivative of roots accented on the second is not repeated in the reduplication, the rest follow the method of the preceding group; i.e., *takálo*, becomes *takàloka-lòzana*.

Tànimbàry (s.), rice fields.
Tady, kofèhy (s.), a cord.

Lamókany (adj.), addled.
Koa (conj.), also.

Voa (s.), seed.

EXERCISE XXXVIII.—TRANSLATE INTO ENGLISH.

Fohazy aho rahampitso maraina. Fonosy ao amy ny lambanao ny bokin-
nao. Ento atỳ ny hety, ka hetezo ny voloko. Notakalozana vary ny ondriny.
Noveleziny mafy dia mafy ny vato. Andraso aho, ry sakaizako. Hohabiazinao
va ny sahako? Topazy rano aho. Tsy tanti izany. Hohetezana koa
va ny volon' ny zanakao? Ilaozy ny sakaiza ratsy. Norohizan' ny tady ny
saka. Tohizo ny tady andrao tapaka izy. Afafazo maraina ny voanao.
Handrasako any an-tranon' ny anabavinao hianao, ka faingàna. Hohosen'
ny omby ny tanimbarinao rahampitso, ka vorio izy anio. Voafehinao an-
gamba ny entanao. Eny, nofeheziko tamy ny kofehy nomenao ahy izy. Foy
avokoa va ny atodiny? Tsia, fa misy dimy lamokany.



22.—PASSIVE VERBS FROM ROOTS ENDING IN NA.

A *sixth* group ending in “na” advance the accent and add “ina” or “ana,” and occasionally change the “n” of the root to “m,” and change an “i” to “e.”

¹ This belongs to the *third* group, p. 23.

Root.		Pass. Inf., and Ind.		Past.	Future.	Imper.
Fantina (voa)	selected	fanténana	to be selected	nofantena- na	hofantenana	fanténo
Taingina (voa)	placed upon, mounted	taingéna- na	„ mounted	notaingena- na	hotaingena- na	taingéno
Tandrina (voa)	taken care of	tandréma- mana	„ taken care of	notandre- mana	hotandrema- na	tandrémno
Velona, ¹ Ve- lôma (Imp.)	living, alive	velômina	„ supported, quickened	novelomina	hovelomina	velômy
Tentina	stained	tenténana	„ besmeared	notentena- na	hotentenanana	tenténo
Tsindrona (voa)	pierced	tsindrôni- na	„ pierced	notsindro- nina	hotsindroni- na	tsindrôny
Taona (voa)	enticed, led	taomina	„ enticed	notaomina	hotaomina	taomy
Adina (voa)	examined	adinina	„ enquired about, ex- amined	nadinina	hadinina	adino
Adana	?	adànina	„ made to go slowly, retarded	nadanina	hadanina	adàno
Hatona (voa)	approached	hatónina	„ approached	nohatonina	hohatonina	hatóny
Andrana (voa)	tasted, tried	andràma- na	„ tasted	nandrama- na	handramana	andràmo
Sintona	?	sintónina	„ drawn out	nosintonina	hosintonina	sintóny

The “a” of the root is rejected in reduplication; *n* and *f* coming together are changed to “*mp*,” *n* and *v* to *mb*; as *fàntim-panténana*, *velombelômina*, *n* and *h* become *nh*.

Sòavàly (s.), a horse.

Tava (s.), face.

Intsóny (adv.), any more.

Lefona (s.), a spear.

Tsyintsóny (adv.), no longer.

Mahay (adj.), clever.

EXERCISE XXXIX.—TRANSLATE INTO ENGLISH.

Nofantenana ny peso, ka hita ny tsara sy ny ratsy. Notaingenako ny ampondrako omaly, fa tsy mbola notaingenanao angaha ny soavalinao? Tsy manana soavaly intsony aho, fa namidiko ny ahy. Velomin' ny ray tsara ny zanany. Voantentin' inona ny tavanao? Notentenan' ny reniko tany fotsy. Voatsindron' ny lefona ny omby, ka fito ny maty. Nadinina omaly ny ankizy tany aminay, ka tsy nisy nahay. Hatony aho raha maraina, fa homeko vola hianao. Andramo ny sira. Efa nandramako ka tsara izy. Tandremo tsara ny hataonao, andrao diso hianao. Hotandremako tsara izay rehetra nasainao hatao. Sintony aho, fa tafalatsaka amy ny rano lalina aho. Eny, hosintoniko tokoa hianao. Veloma, ry sakaiza.

¹ An optative imperative: May you live! Also used in saying “Good bye.”



23.—PASSIVE VERBS FROM WORDS ENDING IN KA.

A *seventh* group ending in “ka,” reject the “ka,” advance the accent (except in words of two syllables), and add “hina,” sometimes “hana ;” but there are a few which add “fana” or “fina,” see the seven words at the bottom of the list.

Root.		Pas. Inf., and Ind.		Past.	Future.	Imper.
Tapaka	cut off	tapàhina	to be cut off	notapahina	hotapahina	tapàho
Kapoka	a following	kapòhina	„ flogged	nokapohina	hokapohina	kapòhy
Heloka	crookedness, guilt	helòhina	„ guilty, made guilty	nohelohina	hohelohina	helòhy
Folaka	bent, tamed	folàhina	„ bent, tamed, broken in	nofolahina	hofolahina	folàhy
Araka	according to	aràhina	„ followed	narahina	harahina	aràho
Marika	a mark, a design	marihina	„ marked	nomarihina	homarihina	mariho
Resaka	conversation	resàhina	„ talked of	noresahina	horesahina	resàho
Tarika (voa)	dragged a long	tarihina	„ led	notarihina	hotarihina	tariho
Petaka (voa)	stuck	petàhina	„ stuck	nopetahana	hopetahana	petàho
Fitaka	deceit, fraud	fitàhina	„ deceived	nofitahina	hofitahina	fitàho
Baraka	spilling	raràhina	„ spilled on the ground	nararaka	hararaka	raràho
Tondraka	swollen (as a river)	tondrà-hana	„ overflowed	notondra-hana	hotondra-hana	tondrà-hy
Faoka	wiped	faohana	„ wiped	nofaohana	hofaohana	faohy
Paika	struck, beaten	péhina	„ chipped (as stones)	nopehina	hopehina	pého
Hohoka	turned upside down	hohófana	„ covered by something upside down	nohofana	hohofana	hohòfy
Tonaka	?	tonàfana	„ beaten hard	notonafana	hotonafana	tonàfy
Sesika	stuffing, sausages	seséfana	„ be pushed in	nosesezana	hosefana	seséfo
Donaka	?	donàfana	„ enveloped by smoke	nodonafana	hodonafana	donàfy
Tahaka	like	tahàfina	„ likened	notahafina	hotahafina	tahàfo
Tehaka	a pat with the hand	tehàfina	„ patted, clapped	notehafina	hotehafina	tehàfo
Rehoka	phlegm	rehòfana	„ spat upon	norehofana	herehofana	rehòfy

In reduplication the “ka” of the root is rejected, and the following changes take place in the derivative, *h* becomes *k*, (*hélòkélòhina*), *f* becomes *p*, (*fòlapòlàhina*), *r* is strengthened by the addition of *d*, (*rèsadresàhina*), and *s* by *t* (*sèsitèseséfana*); should the root begin with a vowel, however, the *k* remains (*àrakaràhina*).

Setroka (s.), smoke.
Vava, (s.), the mouth.

Lamòsina (s.), the back.
Tamy (v. int.), at hand, approaches.

EXERCISE XL.—TRANSLATE INTO ENGLISH.

Tondraka ny rano omaly, ka tsy afaka izahay. Voafolaka ny soavaly omaly, fa tsy mbola nolahina ny ampondra. Araho aho. Inona moa izany noresahinareo teo izany? Ny hazo tsy mbola voakapa. Notarihin' ny olona ny omby, ka tsy nisy very. Nopehinao tsara ny vato hatao trano. Hohofy ny rano,¹ ry sakaiza. Hokapohina hianao raha maditra. Nohelohin' ny mpitsara ny olon-dratsy (olona ratsy). Tandremo andrao raraka ny rano entinao. Hohofan' ny vehivavy ny zanany, fa tamy ny omby maditra. Mariho izay tianao hosoratako. Lelafin' ny alika ny tanany. Notonafako ny ampondra malaina. Nodonafan' ny setroka izahay. Sesefo hena ny vavany. Notehafiko ny lamosiny, ka dia narahiny aho. Norehofany ny lambako, ka nofaohako. Faohy ny lovia, ka apetraho ao am-bata izy.



24.—PASSIVE VERBS FROM WORDS ENDING IN TRA.

The *eighth* group from roots ending in “*tra*,” change the “*tra*” to “*r*,” advance the accent one syllable (except in dissyllabic words when it remains in the root), and add “*ina*” or “*ana*,” with a few exceptions marked.*

Root.		Pas. Inf., and Ind.		Past.	Future.	Imper.
Anatra	advice, counsel	anàrina	to be advised	nanarina	hanarina	anàro
Fantatra	known	fantàrina	„ known	nofantarina	hofantarina	fantàro
Velatra (voa)	opened	velàrina	„ opened	novelarina	hovelarina	velàro
Sambotra	a captive	sambòrina	„ captured	nosamborina	hosamborina	sambòry
Sasatra	tired	sasàrina	„ tired by	nosasarina	hosasarina	sasàro
Zaitra	sewing, stitching	zairina	„ stitched	nozairina	hozairina	zairo
Kaikitra	a bite	kekérina	„ bitten	nokekerina	hokekerina	kekéro
Vesatra	?	vesàrana	„ loaded	novesarana	hovesarana	vesàro
Taitra	afraid, startled	tairina	„ startled	notairina	hotairina	tairo
Faditra	an offering to avert evil	fadìrana		nofadìrana	hofadìrana	fadìro
Fetra	an appointed time, limit	férana	„ limited	noferana	hoferana	féro
Fototra	root, origin, source	fotórana	„ searched out	nofotorana	hofotorana	fotòry
Tolotra (voa)	given, presented	tolórana	„ given	notolorana	hotolorana	tolóry
*Soratra	writing	soràtana	„ written	nosoratana	hosoratana	soràty
*Soritra	a mark	sorítana	„ engraven	nosoritana	hosoritana	sorító
*Tsentsitra	drawn in with the mouth	tsentséfinà	„ sucked	notsentséfinà	hotsentséfinà	tsentséfo
*Sokatra (voa)	opened wide	sokàfana	„ opened	nosokafana	hosokafana	sokàfy
*Rakotra	a cover	rakófana	„ covered	norakofana	horakofana	rakófy
Taratra	reflection	taràfina	„ reflected	notarafina	hotarafina	taràfo

In reduplication the same rules apply to the *tra* as to the *ka* in the seventh group.

Akàngo (s.), a coat. | Havana (s.), relative. | Tompo, The Lord.

¹ Put your mouth to the water, i.e. turn your face down on the water.

EXERCISE XLI.—TRANSLATE INTO ENGLISH.

Tsara ny anatra nataonao tamy ny olona. Velaro ny eloko. Tsy azo fantarina izay hataony. Nosamborin' ny zaza ny vorona. Tairo ny vorona, ka sambory ny maty. Zairo ny akànjonao. Taitra angaha hianao? Tafapetraka ao an-trano ny havantsika. Sokafy ny vavanao. Nofotorako tsara izany. Nokekerin' ny saka ny tanan' ny zaza, ka dia marary izy. Rakofy lamba aho, ry havako. Saro-bidy ny elo novelarintsika. Notsentsefiko ny peso malemy ka mamy dia mamy izy. Nosokafanay ny vata, ka hitanay ny zavatra tsara tao. Tsy azo fantarina izay maty. Soraty ny anarako, tom-poko. Hosoratako amy ny Alarobia ny anaranao, fa tsy azoko soratana anio. Asain' ny rainao hatoloranao hena izahay.



25.—PASSIVE VERBS FROM PREPOSITIONAL PHRASE.

The *ninth* group are passives formed from a prepositional phrase.

Compound word.		Pas. Ind.		Past.	Future.	Imper.
alôha a and loha alàlana (s.) a and lalana antëna an and tena	first, before mediation ?	alohaina alalànina antenaina	to be gone before ,, mediated ,, hoped for	nalohaina nalalanina nantenaina	halohaina halalanina hantenaina	alohay alalàno antenao
ambôho an and voho	behind any- thing	ambohò- ina	{ ,, face down- wards (as of a paper, or book), to be turned back to anything, ,, palm up- ward (of the hand)	{ nambohoi- na	{ hambohoina	{ ambohòy
ampôfo an and foho ampò an and fo ambôsy am and bosy	in the lap in the heart flatteringly	ampofoina ampoizina ambosina	,, in the lap ,, expected ,, deceived by flattery	nampofoina nampoizina nambosina	hampofoina hampoizina hambosina	ampofôy ampoizo ambosio

Ray, (God) The father. | Indróa, twice. | Inèny, a familiar name for
Jesòsy, Jesus. | Rakòto, a man's name. | mother.

EXERCISE XLII.—TRANSLATE INTO ENGLISH.

Soraty aloha ny taratasy. Alohay ny hena sy ny vorona ary ny vary, andrao avy ny ranonorana. Antenao, ry havako, fa ho tonga aho rahampitso. Ampoizo ny hatao anio. Hariva loatra ny andro, ka tsy nantenaiko ny raiko. Ampofoy ny zanakao, ry ineny; ary ambohoy ny tananao. Aza ambosina ny namanao, andrao laniny ny volany. Alalantsika amy ny Ray

Jesosy. Nalainao va Rakoto? Eny, efa nalaiko izy. Ka aiza izy? Tsy hitako izy. Tsy naka azy angaha hianao. Nalaiko izy, ary nohalalaninay indroa. Antenao fa ho tonga izy. Tsy azo ampoizina intsony izy. Alalano indray, raha fantatrao fa tsy ho tonga izy. Efa nambohoinao va ny tarata-sinao? Tsy nambohoiko izy, fa nampoiziko hojerena.



26.—TRANSPPOSED PASSIVES.

A class of passive verbs, much more commonly heard than seen in writing, is formed by adding “*ni*” or “*no*” to a root, and then making the first consonant of the root and the “*n*” change places. Thus

Valy becomes *nivàly*, and by transposition *vinàly*.
Sokatra „ *nosòkatra* „ „ *sonòkatra*.

<i>Trans. Pass.</i>	<i>Root.</i>	<i>Reduplic.</i>	<i>Meaning.</i>
Binàbo	babo	binabobàbo ¹	to be taken captive
Binèta	beta	binetabèta	„ lifted up
Dinidy	didy	dinidididy	„ cut
Dinika	dika	dinidinika	„ jumped over
Finàntina	fantina	finantimpàntina	„ selected
Finftaka	fitaka	finitapitaka	„ deceived
Ginéhy	gehy	ginehigèhy	„ tied up
Ginèja	geja	ginejagèja	„ bound fast
Jinèry	jery	jinerijèry	„ looked at
Jininja	jinja	jininjajinja	„ reaped
Kinàpa	kapa	kinapakàpa	„ hewn
Kinàpoka	kapoka	kinapokàpoka	„ beaten
Pinaika	paika	pinaikapaiika	„ chipped, tapped
Piniaka	piaka	piniaipiaka	„ snapped
Pinaoka	paoka	pinaokapaoka	„ swooped up
Rinàngitra	rangitra	rinangidràngitra	„ sharpened with a knife
Rinirotra	rirotra	rinirodrotra	„ stretched out
Sinintona	sintona	sinintontsintona	„ dragged out
Sinòtro	sotro	sinotrosòtro	„ drunk
Tinèry	tery	tineritèry	„ pressed, squeezed
Tinóry	tory	tinoritòry	„ preached
Trinàngo	traingo	trinaingotràngo	„ houghed
Tsinèntsina	tsentsina	tsinentsitsèntsina	„ corked
Tsinirika	tsirika	tsiniritsirika	„ peeped at
Vinidy	vidy	vinidividy	„ bought
Vonóno	vono	vononovóno	„ killed
Zinàra	zara	zinarazàra	„ divided
Zinézika	zezika	zinezijézika	„ beaten

These are all made past by adding “*no* ;” they have neither future nor imperative.

Fandrika (s.), a net, a snare. Orona (s.), the nose.

¹ These all take two accents, the first on the second syllable, and the second as marked.

EXERCISE XLIII.—TRANSLATE INTO ENGLISH.

Nodinidin' ny ankizy ny hena, ka nozinarazaraina. Fa nosinimbako ny anjaran' ny ankiziko. Nofehezinao mafy va ny entana? Efa noginèhiko mafy izy, tompoko. Nopinaoky ny vorona ny fandrika, ka noginèjan' ny tady izy. Madio va ny rano? Efa notsiniriko, ka madio. Notrinaingonay ny ombiny, ka nokinàpoky ny rainay mafy izahay. Notineritèriny foana ny orony, ka marary. Zinézikao mafy loatra ny soavalinay, ka andrao maty. Nohinàhan' ny olona ny ombiny. Nopinaikako kely ny zanako. Aza sotroina ny rano, fa nodinkan' ny alika izy. Nofinitaky ny ankizy ny zazakely, ka dia nosinòtrony ny rano maloto. Inona (no) notinòrin' ny rainao tamy ny Alahady? Nopinàkanay ny fary, ka tapaka telo izy. Notsinèntsinao ny sofinao, ka tsy nandre izay notinoriko hianao. Noriniridritro ny sofiny, ka nokinaikiny aho.

This does not exhaust the passive forms; there are yet others which will be illustrated hereafter, when treating of active verbs.

27.—VERBS IN THE ACTIVE VOICE, *MI*-.

We now proceed to the active and relative voices, which we propose to take together in learning the construction and derivation.

The two prefixes we propose to take first are *mi*- and *man*-. Of these the *mi*- is the simpler form. It is added to the root without any change of accent. In the imperative the accent usually advances one step, and if it end in *a* there is no addition; if not in *a*, an *a* is added, but there are many characteristic terminations for the imperative which must be learned.

The relative indicative may be formed by rejecting the initial "*m*" of the active imperative, keeping the accent, and adding *na* as a suffix; "*o*" generally takes the place of "*na*" for the imperative; if there be "*o*" in the word then "*y*;" sometimes the whole "*ana*" goes for "*o*" or "*y*."

Root.		Indic. Mood.		Imper.	Relative.	Relative Imper.
Laza	a report	milàza *	int.	to tell	ilazana	ilazao
Lanja	a weight	milànja *	"	to carry	ilanjana	ilanjao
Hira	a song	mihira *	"	to sing	ihirana	ihirao
Era	consent	mièra	"	to ask leave	ierana	ierao
Dera	praise	midèra *	"	to praise	iderana	iderao
Kapa	a blow	mikàpa *	"	to cut	ikapana	ikapao
Vory	assembled	mivóry	"	to assemble	mivoria	ivorio
Jaka	meat etc. presented at the new year	mijàka	"	to eat the "ja- ka"	mijakà	ijakao
Tsangana	erect	mitsàngana	"	to stand up	itsanganana	itsangàno
		mitsàngan- tsangana	"	to walk about	itsangan- tsanganana	itsàngan- tsangàno

Root.		Indic. Mood.			Imper.	Relative.	Relative Imper.
Janona (voa)	stopped	mijanona	int.	to stop, to pause	mijanóna	ijanonana	ijanóny
Tranga	appearance, rising	mitrànga	„	to appear (as something just showing up)	mitrànga	itrangana	itrangao
Solo	a substitute	misòlo *	„	to substitute	misolóa	isoloana	isolóy
Ady	a fight	miàdy	„	to fight	miadfa	iadiana	iadio
Ala (voa)	removed	miàla	„	to go away	mialà	ialana	ialao
Añtao	a call	miantao *	„	to call	miantsoa	iantsoana	iantsòy
Tsara (voa)	judged	mitsàra *	„	to judge	mitsarà	itsarana	itsarao
Haino (voa)	heard	mihaino *	„	to listen	mihainóa	ihainoana	ihainòy
Hanina(?)	food	mihínana *	„	to eat	mihinàna	ihinanana	ihinàno

These verbs are mostly intransitive and are followed by the preposition “*amy* ;” but in some cases they are transitive, and govern a direct accusative, but sometimes with a different meaning from the intransitive. Thus

Miláza aho	=	I tell.
Miláza aminao aho	=	I tell to thee.
Miláza azy aho	=	I tell it, or tell of it.
Mihíra aho	=	I sing.
Mihíra aminao aho	=	I sing to thee.
Mihíra azy aho	=	I sing it, or sing of it.

These verbs are made past by substituting “*n*” for “*m*,” and future by substituting “*h*” for “*m*,” *milaza*, pres. ; *nilaza*, past. ; *hilaza*, fut. The indicative is used where in English we should use a participle, an infinitive, a conditional, and a prohibitive mood. Those with an asterisk are both transitive and intransitive.

EXERCISE XLIV.—TRANSLATE INTO ENGLISH.

Milanja vato ny olona. Hilaza aminao rahampitso aho. Tsy nihira omaly izahay. Mihainoa ahy, rankizy. Mitsangàna. Nitsangantsangana omaly ny anadahiko. Nijaka ny olona tamy ny Alatsinainy. Mijanona kely ny omby. Niady ny ondry. Niala tamy ny Alarobia ny raiko. Mitsàra ny olona izy. Mitranga any atsinanana ny masoandro. Miantsoa ny namanao, ka avia hihinana. Misolo ahy izy anio, fa nosolòako izy omaly. Miera aminao aho. Mihirà, rankizy. Mivoria, ry havako. Mikapá ny hazo. Mihinàna ny peso. Mialà fa tsy tiako hianao.



28.—VERBS IN *MI*- CONTINUED.

The past of the relative is made by adding “*n*” to the present, and the future by adding “*h*,” i.e.

Ilazàna, pres. Nilazàna, past. Hilazana, fut.

The active voice of course takes the pronoun in the nominative case, or a noun in the nominative case as its subject; while the relative follows the passive and takes the suffix pronoun as its agent.

As to the meaning of the relative, I would advise learners not to trouble themselves at present with its various meanings, but to rest content with using it when the time, manner, place, or cause of the act is to be expressed in the indicative; and the imperative as a partitive. It is generally preceded in the indicative by the particle “*no*” of emphasis.

I went away yesterday = Omaly no nialako.

Cut off some of the wood = Ikapao ny hazo.

Of course there are other meanings which will be studied afterwards.

In adding the suffix pronouns to the relative the syllable “*na*” is rejected and the full suffix added.

Oviana (adv.), when (past.).	Any (prep.), before proper nouns.
Fatratra (adv.), very much.	Foana (adv.), foolishly, in vain, for nothing.
Dia (conj.), and, then.	Andriamànitra (s.), God.

EXERCISE XLV.—*TRANSLATE INTO ENGLISH.*

Aza mikapa ny hazo, andrao simbasimbànao foana izy. Tamy ny Alahady (no) nialàko tany. Milaza aminao tokoa aho, fa raha tsy mazoto hianao dia hokapohin' ny rainao mafy. Niantso ny namako aho fa tsy tonga izy. Omaly hariva (no) nideràko anao fatratra tamy ny namako tafavory tao. Aza mitsangana foana ao hianao, andrao hitan' ny olona ka tenéniny. Omaly (no) nilazàko tsara ny teninao taminy, ary nekeny tsara izay rehetra voalazako taminy. Miderà ny Tomponao. Miantsoa ny namanao. Mivoria, ry olona. Misaora ny Andriamànitra ao am-ponao. Hiala atỳ aho rahampitso Alarobia. Mihirà ao an-tranon' Andriamanitra. Ny olona midera an' Andriamanitra mivory ao an-tranony izao. Izao (no) nilazako azy.

EXERCISE XLVI.—*TRANSLATE INTO MALAGASY,*

Using active where known.

Come here and sing (act.), my children. Go away. I do not love you. Do not call out foolishly, but tell me what you wish (irinao). When did you go away (rel.)? We shall assemble in the house on Sunday. We told you that on Friday. Do not judge and you will not be judged. Do not tell me

what he said. I will not go away to-day, if you will wait for me to-morrow. This was how I sang (rel.) it. Be quick, lest your father goes away and you do not speak to him. I will tell it to you, if you will tell it to me. We listened to him. My father was walking about in the field when I came. The child was standing up when I spoke. I will eat my rice, for I am hungry.

29.—VERBS IN *MI*- CONTINUED.

The terminations of the imperative (and relative) are quite as complex as in the passive derivatives; they follow, however, much on the same lines, and the student may console himself with the thought that having mastered the passives, the active imperatives are more than half learned, and the relative from that is most easy. An asterisk shows a verb to be both transitive and intransitive.

<i>Root.</i>		<i>Indic.</i>		<i>Imper.</i>	<i>Rel. Indic.</i>	<i>Rel. Imp.</i>
Kodia	a wheel	mikodia	to wheel	mikodiáva	ikodiavana	iakodiavo
Addy	responsibility	miaddy*	to be responsible for, to censure	miadidia	iadidiavana	iadidio
Foha	awake	mifóha	to awake	mifohàza	ifohazana	ifohàzy
Tony	at rest	mitóny	to be at rest	mitonla	itoniana	itonlo
Jery	a look	mijèry*	to look at	mijerè	ijerena	ijeréo
Teny	a word	mitény*	to speak	mitenèna	itenenana	itenéno
Teté	a drop	miteté	to drop, to leak	mitetèva	itetevana	itetèvo
Fafa (voa)	swept	mifàfa*	to sweep	mifafà	ifafana	ifafao
Tohy	a joining	mitòhy*	to join	mitohíza	itohizana	itohizo
Tauty (voa)	caught, received in the hand, or basket, etc.	mitànty	to receive in the hand etc.	mitantàza	itantazana	itantàzo
Andry (voa)	waited for	miandry*	to wait, to take care of	miandràsa	iandrasana	iandràso
Fono	a cover	mifóno	to cover	mifonòsa	ifonosana	ifonòsy
Fona	?	mifóna	to beg pardon, to entreat	mifonà	ifonana	ifòny
Topy	?	mitòpy*	to lift up the eyes	mitopàza	itopazana	itopàzy
Vely	a blow	mivèly*	to pound, to beat	miveléza	ivelezana	ivelézo
Rohy	a cord, a rope	miròhy	to bind, to entangle	mirohíza	irohizana	irohizo
Fantina (voa)	selected	mifàntina*	to select	mifanténa	ifantenana	ifanténo
Taingina	set upon	mitaingina	to mount on	mitaingéna	itaingenana	itaingéno
Tandrina (voa)	taken care of	mitàndrina*	to take care of	mitandréma	itandremana	itandrémomo
Kapoka	a blow	mikapoka*	to beat	mikapóha	ikapohana	ikapóhy

Root.		Indic.		Imper.	Rel. Indic.	Rel. Imp.
Araka (tafa)	according to, going to- gether	miaraka	to go along with	miaràha	iarahana	iaràho
Resaka	conversation	mirèsaka	to converse	miresàha	iresahana	iresàho
Tarika (voa)	lead	mitàrika*	to lead, to drag	mitariha	itarihana	itarìho
Hohoka (voa)	subverted	mihôhoka	to turn upside down	mihohôfa	ihohofana	ihohôfy
Vidy	price	mividy*	to buy	mividiàna ¹	ividianana	ividiàno
Fidy (voa)	chosen	mifidy*	to pick out	mifidiàna ¹	ifidianana	ifidiàno
Anatra	counsel	mianatra*	to learn	mianàra	ianarana	ianàro
Velatra (voa)	spread out	mivêlatra	to spread out	mivelàra	ivelarana	none
Sambotra	a captive	misambotra*	to catch, to bor- row (money)	misambô- ra	isambora- na	isambôry
Iditra	?	niditra	to enter	midira	idirana	idiro
Fototra	a root, a stem	mifôtotra	to turn about back to front	mifotéra	ifotorana	ifotêro
Rakotra	a cover	mirákotra	to cover	mirakôfa	irakofana	irakôfy
Sokatra (voa)	opened	misôkatra	to open	misokàfa	isokafana	isokàfy
Vadika	turned over	mivádika	to turn over	mivadiha	ivadihana	ivadiho
Aro	a protection	miao*	to protect, to prevent	miaoàva	iarovana	iarôvy
Aloka	a shelter, shade	mialoka	to shelter	mialôfa	ialofana	ialôfy

Fasana (s.), tomb, grave.

Rankízy (s.), children (in Vocative
case).

Tàfon-tràno (s.), roof of a house.

Seza (s.), a chair.

Lain-tsàmbo (s.), sails.

EXERCISE XLVII.—TRANSLATE INTO ENGLISH.

Hitaingin-tsoavaly aho rahampitso. Hividy vary any an-tsenà amy ny Zoma isika. Nifidianana izay tsara. Miarova any. Miaraha aminay. Rakofy ny zanakao. Misokatra ny fasana. Mifototra ny boky. Izao (no) nianarako izany. Mifohaza hianao raha maraina. Mikapoha ny amboanao, tompoko. Nahoana (no) irohizanao ny saka? Mitohiza ny kofehy. Nitanty vola ny olona omaly. Mitony tsara ny rivotra. Hiresaka izany isika raha tonga ny sakaizantsika. Mitari-bato (mitarika vato) ny havanay hanaovana trano. Mifantana ny peso tsara sy ratsy ny ankizy. Miteny mafy ny olona. Mitenena, fa mihaino aho. Mifoha maraina ny olona mazoto, ka dia mifohaza, rankizy. Mividianana soavaly.

EXERCISE XLVIII.—TRANSLATE INTO MALAGASY,

Using the active voice.

We are responsible (for) him. The book is covered (with) paper. Turn your chair round. The bottle is turned upside down. Do not turn the plate over (*ahohoka*). We will spread out the sails of the ship, when (*raha*) the wind comes from the north. I will talk to you on Monday. The boy is

¹ Note the exceptional forms of these two words; instead of *a*, *ana* is added.

catching the mouse. The man caught the rat yesterday. Speak, father, for thy child listens. Wait for us. Select the ripe peaches. We will beat the dog, if it bites you. We will go together to your father's house. The roof of the house leaks. The people are entering (in) the house. Learn well. I beg pardon (of) you.



30.—AUXILIARY VERBS WITH ACTIVE VERBS.

With all these active forms the words *mahazo*, *mahay*, *mety*, and *tia*, are often used in the following sense :—

<i>Mahazo</i> , (Imp. <i>mahazôa</i>),	can, or may,	implying practicability.
<i>Mahay</i> , (Imp. <i>mahaiza</i>),	can,	„ ability or skill.
<i>Mety</i> ,	may,	„ consent.
<i>Tia</i> ,	wishing to	„ desire.

Tia is contracted to “*te*” before “*mi*,” and is joined to the future form by a hyphen. Thus : *te-hilaza aho*, I wish to tell.

<i>Mahazo mihira aho</i> ,	=	I may sing.
<i>Mahay miteny aho</i> ,	=	I can speak.
<i>Mety hitôry aho</i> ,	=	I am willing to preach.
<i>Mahaiza mihira</i> ,	=	Be clever to sing.

The student should take particular care not to put *azo* and *hay* before *active* verbs, but always *mahazo* and *mahay*.

Mahántra (adj.), poor.

Mitôry teny, to preach.

Mba, a softening particle, should, or almost like please, that (conj.).

Kely, after verbs, also means please.

Antra	pity, compassion,	miántra,*	to pity, etc.	miantrá (imp.)
Tany (tomàny)	a cry, lamentation,	mitomàny,	to cry,	mitomania „
Vavaka	prayer,	mivávaka,	to pray,	mivaváha „
Lalào	play,	milalao,*	to play,	milalàova „
Laolào	„	milaolào,*	„	milaolàova „

EXERCISE XLIX.—TRANSLATE INTO ENGLISH.

Mahay miresaka ny zanakao. Te-hiditra aho. Mahazo miteny aminao va aho? Mety mijery ny zaitranao aho. Aza mety hofitahina hianao. Tsy mahazo mifafa ny trano anio izy. Tsy mahay mitaingina soavaly aho. Tsy nety nitarika ny vato ny olona omaly. Mety mitory teny va hianao? Omaly (no) nitoriako teny, ka sasatra aho anio. Te-hilaza zavatra kely aminao aho, ka mba mihainoa ahy tsara. Eny, mety mihaino anao hiany aho, ka mba lazao izay tianao holazaina. Mahazo mijery kely ny bokinao va aho, tom-pokolahy? Eny, anaka, mijere izay tianao hojerena. Tsy mbola voaresa-

tsika ny teny voalazanao tamiko' omaly. Eny, fa rahampitso hiany (no) hiresahantsika azy, raha mba tianao izany. Mba omeo vola kely aho, tompoko, fa mahantra aho. Tsy mety miantra anao intsony aho, fa malaina tsy mety miasa akory hianao. Aza mitomany anaka, fa homeko peso mamy hianao. Eny, tompoko, fa ny raiko maty (no) itomaniako izao.

EXERCISE L.—TRANSLATE INTO MALAGASY.

I wish to converse with you, sir. That is good, and so tell me what you wish. What (no) is the price of your house? My horse is very cheap, do you wish to buy it? Yes, sir, I should (mba) like to buy it, if it is not too dear. Why (Inona no) does the child weep (rel.)? I do not know what the child is crying (weep) for. May I sing? Yes, sing. Can you take care of my oxen? The men woke up soon. The boy is beating his little dog. Do not beat your little dog, child. Do you wish to look at my house. Yes, please let (avelao) me look at your house, sir. Come in and look. We cannot go together to-day, for I am not at liberty (afaka). Does your brother wish to converse with you. We may play to-day, and we will pray to-morrow.

31.—VERBAL NOUNS IN *MP-* AND *F-*.

There are three common kinds of nouns formed from the active indicative and relative indicative which should now be noticed, as they will extend the student's list of words considerably.

1. By inserting "*p*" between the "*m*" and "*i*" of the prefix *mi* we get the habitual noun of the agent.

Mihira, I sing. *Mpihira*, a singer.

2. By substituting "*f*" for "*m*" we get the habitual noun of the mode; i.e.

miteny, I speak. *fiteny*, speech.

3. By placing "*f*" before the relative indicative we get the habitual relative noun; i.e.

ivoriana, place etc. of assembling.
fvoriana, usual place of assembling.

The nouns (1), (2) take the suffix pronouns according to rules already learned, and the relatives reject the *na* like the relative verb.

Toetra	state, condition,	mitoetra	to remain, to reside, to dwell etc., to appear as,	mitoera (imp.)
Hevitra	thought,	mihèvitra	to think,	mihevèra „
Tsena	a market, etc.	mitséna	to go out to meet,	mitsenà „
Varotra	selling,	mivàrotra	to sell.	mivaròta „

EXERCISE LI.—TRANSLATE INTO ENGLISH.

Maro ny mpihira, tsara ny fihirana nataony, ka nidera azy ny olona. Ny fiténinao dia tsara, ary ny filazanao ny tenin' ny rainao dia tiany avokoa. Miaraka amy ny fivavahana izaho sy izy. Maro ny olona tao am-pivoriana (any f-) omaly. Lasa any an-ala ny mpikapa hazo. Ny fivelinao ny hazo dia mafy tokoa. Aza mianatra ny fiteny ratsy hianao ; ary aza avela hitoetra ao am-ponao ny fihéverana maloto. Vitsy ny mpividy, ka dia mora avokoa ny zavatra namidy tany an-tsena. Vory betsaka tany an-tsena ny mpividy sy ny mpivaroatra tany ny Zoma. Tsara va ny rakotra novidinao tany an-tsena ? Eny, tsara tokoa izy, ka azo atao firakotra tsara. Mafy loatra ny fikapokao ny omby, ka mba mihevera, andrao matinao izy. Mitoetra ao any trano ny havanao. Malaina ny mpiasa, ary ratsy ny fiasangany.

Note.—The accents of words occurring for the first time are marked.



33.—CAUSATIVE AND RECIPROCAL CAUSATIVE VERBS.

Every verb in “*mi*” has a causative form, made by inserting “*amp*” between the “*m*” and “*i*,” it forms its Imperative and Relative exactly after the pattern of the simple verb in “*mi*,” i.e.

Mitény aho, I speak ; m-*amp*-itény—*mampitény* azy aho, I cause him to speak. It must of course be always followed by the accusative case.

A reciprocal causative is formed by inserting “*ifamp*” between the “*m*” and “*i*,” i.e.

Mihira aho, I sing ; m-*ifamp*-ihira—*mifampihira* isika, we cause one another to sing. It must have a plural pronoun or noun for its subject, and of course has no objective case.

For practise make (1) the habitual noun of the agent of first 4 words in the list under section 27 ; (2) an habitual noun of the mode of the verbs in “*mi*” from *jéry*, *tény*, *résaka*, *tàrika*, *àndry*, *vèly* ; and (3) the habitual relative noun from *toètra*, *hévitra*, *vàrotra*, *ànta*, *vavaka*, *lalao*.

EXERCISE LII.—TRANSLATE INTO ENGLISH.

Mifampirésaka ny olona. Mampividy soavaly anao aho. Mifampijèry isika. Mampiàsa ny olona va hianao ? Mifampilalao isika. Mifampiàntso ny ankizy. Mampikapa hazo isika. Mifampihira ny zaza. Mifampiànatra izahay. Mampivavaka ny olona ny mpitori-teny. Mifampitàrika vato ny sakaizantsika sy ny havantsika. Tsara ny nampivelézantsika ny vato omaly.

Milalao ka mifampisàmbotra ny ankizy. Tsara ny fifampianàrana. Mety dia mety ny mifampidéra. Mifampitàingina soavaly ny zazalahy; ary mifampilalao ny zazavavy. Tsy mety ny mifampijéry foana. Ny fihainóako ny teninao dia mampifàly ahy. Aza mifampiàdy akoholahy, rankizy, fa tsy tsara izany. Hifampiàndry isika. Mifampitèny ny olona. Mampiàdy ondrilahy ny zaza. Mifampijéry foana ny olona. Mifampianàra, ry havako.



34.—PASSIVE VERBS FROM THE CAUSATIVE ACTIVE.

A passive verb is formed from the form in "*mampi-*." The initial "*m*" is rejected and the passive termination of the root is added, while the accent follows the rule of the passive, i.e.

Teny, gives *tenénina* as its passive, hence from *mampitèny* we get *ampitenénina*, to be caused to speak.

EXERCISE LIII.

Write out the passive causatives of the following, correcting and verifying from the key.

Mihira	milàza	mifóha	mijéry.
Miàsa	miàdy	miàraka	mitàrika.
Miàntso	miàndry	mikàpoka	miràkotra
Mivàdika	miànatra	mitòhy	mikodfa
Mifàfa	miròhy	mifàntina	mitàndrina

EXERCISE LIV.—TRANSLATE INTO ENGLISH.

Hampiandràsiko ahy ny ankizy. Nampifohàziko ny olona tamy ny fito. Hampivadihiko ny latabatra. Nampiasaiko tao an-tanim-bariko ny ombinao. Hampihoséko ny soavaly ny tanim-bariko amy ny Alarobia. Nampianàriko hivavaka ny zanako tamy ny Alahady. Tsy hampidiriko ho ao an-tranon-tsika va ny olona? Eny, ampidiro izy. Nampitohfziko ny tady, ka voarohy ny saka. Nampisambórin'ny vola aho, ka mbola tsy nomeko ny azy. Nampitandrémako ny zanako ny trano. Nampiaràhiko olona ny ombiko. Hampivadihina ny latabatra rahampitso. Ampifafao ny ankizy ny trano. Nampihiraiko ny zanako ny hira nampianàrinao ahy. Ampiadin' ny olona ratsy fanahy ny akoholahy. Nampirakófana lamba ny zaza.



35.—ACTIVE VERBS FROM THE PREFIX *MAN-*.

While most verbs in the active voice beginning with "*mi-*" are intransitive, those with the prefix "*man-*," or by euphonic changes "*man-*," are transitive. The "*man-*" is more difficult than the "*mi-*" from the fact that in many cases it either changes or rejects the initial consonant of the root.

Before roots commencing with a vowel, or the consonants *d, g, j*, the "*man-*" is simply added, and the imperatives and relatives are formed as in verbs in "*mi-*."

Root.		Indicative.		Imper.	Rel. Indic.	Rel. Imper.
Asa	?	manàsa*	to invite to a meal, to sharpen	manasá	anasana	anasao
Afaka	free	manàfaka	to set free	manafàha	anafahana	anafàho
Efa	done	manèfa	to complete	manefà	anefana	anefao
Eso	scorn	manèso*	to scorn	maneso	anesoana	anesóy
Ontàny	?	manontàny	to question	manontanfa	anontaniana	anontanfo
Ova (voa)	changed	manóva	to change	manovà	anovana	anovay
Omè	given	manomè	to give	manomèsa	anomezana	anomèzo
Ampy	enough, an addition	manàmpy	to add	manampla	anampiana	anampio
Iry	?	maniry*	to desire	maniria	aniriana	anirfo
Eky	consent	manéký*	to consent	manekè	anekena	anekéo
Esootra (voa)	taken away	manèsotra	to take away, to remove	manesòra	anesorana	anesóry
Anatra	counsel	manànatra	to give advice	mananàra	ananarana	ananàro
Antèna	?	manantèna	to hope	manantená	anantenana	anantenao
Dimby	succession, change	mandimby	to succeed	mandimbiàsa	andimbiasana	andimbiàso
Dona (voa)	struck, knocked	mandóna	to strike, to knock	mandóna	andonana	andóny
Didy	a command	mandidy	to command, cut	mandidla	andidiana	andidio
Gehy (voa)	tied	mangéhy	to tie, hold fast, bind	mangehéza	angehezana	angehézo
Jaka	beef, or money, presented at the new year	manjàka	to present the jaka	manjàka	anjakana	anjakao
Gadra	chains	mangàdra	to chain	mangadrà	angadrana	angandrao

Entana (s.), goods. | Vahòaka (s.),¹ people. | Lefona (s.), a spear.

¹ This noun is frequently used fully with the suffix pronouns: i.e. vahòakako, etc., not vahòako, as per rule.

EXERCISE LV.—*TRANSLATE INTO ENGLISH.*

Manasa ny antsiny ny raiko. Maneso ny olona ny ankizy ratsy. Manefa ny asany ny rahalahiko. Manafaka ny ondriny ny mpiandry. Maneke ny anatra tsara nomeny anao. Manantena aho, fa ho tonga faingana ny olona andrasanao. Manesotra ny entana ny olona. Mandidy ny vahoaka ny mpitsara. Manjaka ny havany ny raiko. Mangadra ny olona meloka ny mpitsara. Mandona ny varavarana ny anabaviko. Mangeheza ny entanao. Mananara ny zanakao mba tsy hiteny amy ny sakaiza ratsy izy. Aza manasa ny antsinao anio, fa rahampitso (no) hanasa azy isika. Tsy mety ny manome vola ho any ny olona malaina.

EXERCISE LVI.—*TRANSLATE INTO MALAGASY.*

He will invite our friends to-morrow. Your advice to (advising) the people in the house of God yesterday was good. We will take away the plates and the rice. The servant will give you ten peaches. They despised their brother and would not agree to their father's advice. My friend is knocking (at) the door. The spear went through the ox. I desire to work. My friend set me free. He added ten oxen last evening. Cut the meat. Hope for the good. Acknowledge your guilt and the judge will set you free. The water covered (*nanafotra*) the house. Complete your work quickly. The servant is coming to take away the rice and the fowls.

36.—ACTIVE VERBS IN *MAN-* REJECTING THE FIRST CONSONANT OF THE ROOT.

The consonants *k, s, t, ts* (and occasionally *h*) of the root are rejected in forming verbs in *man-*.

Root.		Act. Indic.		Act. Imper.	Rel. Indic.	Relative Imper.
Haja	respect	manája	to respect	manajà	anajana	anajao
Hetsika (voa)	shaken, moved, etc.	manétsika	to shake, to stir up	manetséha	anetséhana	anetsého
Hety	scissors	manéty	to shear, to cut hair	manetèza	anetezana	anetézo
Kaikitra (voa)	bitten	manaikitra	to bite	manekéra	anekerana	anekéro
Karama	wages	manaràma	to hire for wages	manaramà	anaramana	anaramao
Képoképoka	the sound of anything between the teeth	manèpokè-poka	to crackle in the teeth	manepoke-pôha	anepokepohana	anepoke-pôhy
Ketsa	rice plants	manétsa	to transplant rice	manetsà	anetsana	anetsao

<i>Root.</i>		<i>Act. Indic.</i>		<i>Act. Imper.</i>	<i>Rel. Indic.</i>	<i>Relative Imper.</i>
Sasa Sazy Siasia	a wash a fine wandering, turning about	manása manázy maniasia	to wash to fine to wander	manasà manasazà maniasiaàva	anasana anaziana anasiaavana	anasao anaziao aniasiaòvo
Sokatra (voa) Solo Soratra Takàlo	opened a substitute writing an exchange	manókatra manòlo manòratra manakàlo	to open to substitute to write to barter, to exchange	manokàfa manolòfa manoràta manakalò- za	anokafana anolòana anoratana anakaloza- na	ànokàfy anolòy anoràty anakalò- zy
Tanty	endured, a little bas- ket	manànty	to collect in a basket, the hand, etc.	manantàsa	anantaza- na	anantàzo
Tapaka	broken off	manàpaka	to break off, to govern	manapàha	anapahana	anapàho
Tafy (voa) Tefy	clothed malleable work	manàfy manéfy	to clothe to work in metals, or pottery	manafia manefè	anafiana anefena	anafio anefeo
Tendry (voa) Tery (voa)	appointed pressed	manèndry manéry	to appoint to press, com- pel	manendré manerè	anendrena anerena	anendreo anerèò
Tentina	a spot, a smear	manéntina	to besmear	manentèna	anentena- na	anenténo
Tafika Tohy	a war a joint	manàfika manòhy	to make war to join, to extend	manafiha manohiza	anafihana anohizana	anafihò anohizò
Tolotra (voa)	given, pre- sented	manólotra	to give, to deliver to	manolóra	anolorana	anolòry
Tompo Topy	a master lifted up the eyes, sprinkled	manómpo manòpy	to serve to sprinkle, to lift up the eyes	manompòfa manopàza	anompòana anopazana	anompóy anopàzy
Tohitra (voa)	opposed	manòhitra	to oppose, to resist	manohéra	anoherana	anohèro
Tsindrona (voa)	pierced, goaded	manindro- na	to pierce, to goad	manindrò- na	anindrona- na	anindrò- ny
Tsingina Tsangana	solder upright	maníngina manángana- na	to solder to place up- right	maningina manangàna	aninginana anangana- na	aningino anangano

Vy fotsy (s.), tin. Adàla (s.), fool. Akànjo (s.), a coat.
Tifitra (voa), shot; Indic. mitifitra, to shoot; Imp. mitifira.

EXERCISE LVII.—TRANSLATE INTO ENGLISH.

Hanetsa isika anio. Hanarama olona valo hilanja azy ny rainao raham-
pitso. Tsy mety manaikitra anao ny saka, ka aza taitra foana. Hanasa
lamba ny ankizy anio hariva. Ny andro maina (no) tsara anasana lamba.
Maniry tsara ny hazo novidiko taminao tamby ny Alakamisy. Manolo ny
anao aho. Maningina ny vata vy fotsy ny lehilahy. Manao trano ny

anabaviko. Manindrona ny ombiny ny ankizy. Manoráta ny anarako, tompoko. Omaly (no) nanoratako ny anaranao ka hosoratana indray va anio? Manokafa ny vata hanesorako ny akanjoko. Manangàna ny omby hotofirin' ny mpitifitra. Manapaka ny zanany ny rainy. Aza manao ahy ho adala. Ny teninao foana (no) nanaovako anao ho adala.

EXERCISE LVIII.—TRANSLATE INTO MALAGASY.

My father will fine the lazy. His brother lifted up his eyes. He delivered ten oxen to me. I will write your word in my heart. He compelled the people to work. Do not point out the road. Put up the wood. My friend clothed the poor man. He is besmearing my face. We will join the cord, and catch the rat. Exchange your money. Deliver (to) me your hat and your coat. Do not wash your clothes here, for the water is dirty. Saturday is the (no) day (on which) the people wash their clothes. Sunday is the (no) day (on which) we assemble in the house (of) prayer. Friday is the (no) day (on which) we buy and sell in the market.



37.—ACTIVE VERBS IN *MAN*- STRENGTHENING THE FIRST CONSONANT OF THE ROOT.

The consonants *h*, *l*, *r*, and *z* are substituted or strengthened after "*man*,-" *h* becoming *g*, *l* becoming *d*, *r* being strengthened by *d*, and *z* (strengthened by *d*) becoming *j*.

Root.		Act. Indic.		Act. Imper.	Rel Indic.	Relative Imper.
Halatra	theft	mangàlatra	to steal	mangalàra	angalarana	angalàro
Haro	a mixture	mangàro	to mix	mangaràra	angaroana	angaròy
Hataka	a request	mangàtaka	to beg, to ask	mangatàha	angatahana	angutàho
La (voa)	refused	mandà	to refuse, to deny	mandàva	andàvana	andàvo
Lamina (voa)	ordered, arranged	mandàmina	to put in order, arrange	mandamina	andaminana	andamino
Lanja	a weight	mandànja	to weigh	mandanjà	andanjana	andanjao
Lany	used up	mandàny	to use up	mandania	andania	andanio
Lao	forsaken	mandào	to forsake	mandaoza	andaozana	andaozy
Latsa	a reproach	mandàtsa	to reproach	mandatsà	andatsana	andatsao
Latsaka	fallen	mandàtsaka	to cast down, drop	mandatsàha	andatsahana	andatsàho
Leha	a step (?)	mandéha*	to go	mandehà-na ¹	andehanana	andehàno

¹ *Mandehàna* is used frequently for *Go away*; there is another irregular imperative, *andéha*, meaning, *Go along, you may go*.

<i>Root.</i>		<i>Act. Indic.</i>		<i>Act. Imper.</i>	<i>Rel. Indic.</i>	<i>Relative Imper.</i>
Lena	wet	mandèna	to wet	mandèma	andemana	andèmo
Lona (voa)	soaked	mandóna	to soak	mandónma	andomana	andónny
Lositra	desertion	mandòsi- tra*	to flee, to run away	mandosira	andosirana	andosiro
Rapaka (voa)	snatched	mandràpa- ka	to snatch by the mouth	mandrapà- ha	andrapaha- na	andrapa- ho
Ratra (voa)	a hurt, a wound	mandràtra	to hurt	mandratrà	andratrana	andratrao
Raraka (voa)	spilled	mandràraka	to spill	mandraràha	andrarahana	andraraho
Rava	spoiled, de- stroyed	mandràva	to pull down, to destroy	mandravà	andravana	andravao
Re	heard	mandré	to hear	mandrenésa	andrenesana	andrenéso
Refy	a fathom	mandréfy	to measure by fathoms	mandrefésa	andrefesana	andreféso
Resy	overcome, conquered	mandrésy	to conquer	mandresè	andresena	andreséo
Roaka	driven out, forth, etc.	mandròaka	to drive out	mandròàha	androahana	androáhy
Roso	gone, de- parture	mandròso	to go on, to proceed	mandrosòa	androsoana	androsòy
Zaitra	sewing, nee- dle-work	manjaitra	to sew	manjaira	anjairana	anjairo
Zaka		manjàka	to reign	manjakà	anjakana	anjakao
Zanaka	a child, mo- ney at in- terest	manjànaka*	to put out to interest	manjanàha	anjanahana	anjanàho
Zato	a hundred	manjàto	to get rich	manjatóa (?)	anjatoana (?)	anjatòy (?)
Zera (voa)	thrown down	manjéra	to throw down	manjerà	anjerana	anjerao
Zehy	a span	manjèhy	to span	manjehè	anjehena	anjehéo

EXERCISE LIX.—TRANSLATE INTO ENGLISH.

Manjanaha vola aminy. Mandena ny tany ny ranonorana. Aza manga-
latra. Mangataha dia homena. Mandondóna dia hovohana. Mandrosoa,
ry havako. Mandehana' raha mbola (while) mazava ny andro. Tsy mandre
aho. Mandrava ny nataon' ny zaza ny vehivavy. Handresy azy hiany isika
raha miady amintsika izy. Nanjera ny manda nataon' ny olona omaly ny
ranonorana. Mandrefesa lamba hovidiko, tompoko, fa tsy mety ny nanjai-
rako ny lambanao. Nandrapaka ny amboa ny mamba, ka laniny. Nandao
ny Rainy any an-danitra ny Tompo, ka tonga tatỳ an-tany Izy. Nandatsa
ahy ny zanakao, ka nandrara azy tsy hanao izany intsony aho.

EXERCISE LX.—TRANSLATE INTO MALAGASY.

I cannot span the heavens. I will go forward. We soaked the rice, and
it is growing. He will forsake his bad friends. The girl spilled the water.

She cannot sew well. Measure the heavens if you can. It was yesterday we begged that. He is mixing the rice and honey. He drove me away, yet I was not reproaching him. We threw the knife down and ran away. The cat snatched the meat. The dog ran away and I could not catch it. Can you throw that stone down. No, I cannot throw it down, for I am too little. We will go to-morrow, and the people will follow us. Overcome the bad. Refuse the advice of bad friends. Do not spend your money foolishly.

38.—ACTIVE VERBS WHERE *MAN-* BECOMES *MAM-*; *B*, *F*, *P*, AND *V* OF THE ROOT BEING REJECTED.

The consonants *b*, *f*, *p*, and *v* are rejected, but the “*man-*” becomes “*mam-*” in consequence; *b* is sometimes retained, and *v* is sometimes changed to *b*.

Root.		Active Ind.		Act. Imper.	Rel. Indic.	Relative Imper.
Babo	a captive	mamábo	to capture	mamabôa	amaboana	amabôy
Beta (voa)	lifted up	mambêta	to lift up	mambetâ	ambetana	ambetao
Banga	gaps	mambânga	to make gaps	mambangâ	ambangana	ambangao
Boraka	loose, unbound	mambôraka	to loosen, untie	mamborâha	amborahana	amborâhy
Fana	warm	mamâna	to heat (water)	mamanâ	amanana	amanao
Fantatra	known	mamântatra	to try, to know	mamantâra	amantarana	amantâro
Faoka (voa)	wiped	mamâoka	to wipe	mamaoha	amaohana	amaohy
Fetra	a boundary	mamêtra	to fix a limit	mamêra	amerana	amêro
Fikitra	a grasp, clutch	mamikitra	to grasp, to clutch	mamikira	amikirana	amikiro
Foha (voa)	awakened	mamôha	to awaken	mamohâza	amohasana	amohâzy
Folaka	broken in	mamôlaka	to break in, to subdue	mamolâha	amolahana	amolâhy
Fototra	root	mamôtotra	to go to the root	mamotôra	amotorana	amotôry
Petaka	stuck to	mamêtaka	to stick upon, to put glass in	mametâha	ametahana	ametâho
Petraka	put, placed	mamêtraka	to put, place	mametrâha	ametravana	ametrâho
Vaha (voa)	loosened	mamâha	to loosen, to untie	mamahâ	amahana	amahao
Vaky (voa)	broken	mamâky	to break	mamakia	amakiana	amakio
Vela (voa)	left	mamêla	to leave, forgive (sins)	mamelâ	amelana	amelao
Velatra (voa)	opened out	mamelatra	to open out, to spread out	mamelâra	amelarana	amelâro
Veraka (voa)	broken	mameraka	to open, to break a seal	mamerâha	ameravana	amerâho
Vita	done	mamitâ	to finish	mamitâ	amitana	amitao
Vitrana	a seam	mamitrana	to seam	namitrâna	amitravana	amitrâno
Voatra (voa)	prepared	mambôatra	to arrange, to prepare	mamboâra	amboarana	amboâry

<i>Root.</i>		<i>Act. Indic.</i>		<i>Act. Imper.</i>	<i>Rel. Indic.</i>	<i>Relative Imper.</i>
Voly (voa) Vokaiky	planted ?	mambóly* mamokaiky	to plant to sit disconsolately	mambolé mamokeké	ambolena amokaikena	amboleo amokaikéo
Vonjy (voa) Vory (voa) Vangy (voa) Firatra	saved assembled visited ?	mamonjy mamóry mamangy mamirapiratra*	to save to assemble to visit to shine	mamonjé mamoria mamangia mamirapirata	amonjena amoriana amangiana amirapirata	amonjeo amorio amangio amirapirato

Indro (Int.), Indreo (pl.), behold, or O !

Fêfilóha, embankment.

Fefy (s.), hedge.

EXERCISE LXI.—TRANSLATE INTO ENGLISH.

Indreo avy mamangy antsika ny mpianatra. Mamelà ny helokay, Andriamanitra ô ! Namonjy antsika rehetra ny Tompo. Namabo ny olona ny mpiady mahay. Nametraka ny zanany tao an-trano ny vehivavy. Hovonjeny izay rehetra manatona azy. Andriamanitra ô ! mamonje anay. Tsy namoha ahy ny raiko omaly maraina, ka (and) izany (no) tsy namonjeko ny omby. Tsy mahay mambeta izany aho. Namaha ny ondry nafatotrao ny sakaizanao. Mamboly vary ny olona. Namaoka ny latabatra ny ankizy. Mamoria ny zaza, fa tonga ny rainy. Namitrana ny lambako ny zaza nahay nanjaitra. Namaky ny lovia sy ny fitaratra ny zaza maditra. Mamirapiratra tsara ny fitaratra. Mamana rano ny reniko.

EXERCISE LXII.—TRANSLATE INTO MALAGASY.

Prove the good. Did you break your horse in ? The man holds fast to his money. Your father will forgive you, if you beseech (*no*) him. The servants opened the burdens. Do not sit disconsolately, but get up and go forward. The man put in the glass, and the child broke it. It was yesterday we spread out the sails. We will prepare our house, for the children are coming to visit us. The man did not capture the slave. I cannot open the door. The men made gaps in the hedge. The water broke the embankment, and (*ka*) the people ran away. Open the door that our friends may enter (may enter, Rel.).



39.—THE PREFIX *MAN-* BEFORE WORDS BEGINNING WITH *M* AND *N*.

Before the consonants *m* or *n* the “*man-*” becomes “*ma-*.”

Root.		Act. Indic.		Act. Imper.	Rel. Indic.	Relative Imper.
Mosàvy	witchery	mamosàvy	to bewitch	mamosavìa	amosaviana	amosavio
Nenina	regret, remorse	manénina*	to regret, repent	manenèna	anenenana	anenéno
Nara	cold	manàra	to be cold	manarà		
Ngàdona		mangàdona	to pound, to beat	mangadóna	angadonana	angadóny
Nato	bark of a tree	manàto	to dye	manatòs	anatoàna	anatòy
Neno	a sound	manéno*	to crow, to sound, to ring,	manenòs	anenoana	anenòy
Ngina		mangina	to be silent	mangina	anginana	angino

Tàbatàba (s.), noise, clamour, bustle.

Tabatabaina, to be noisy.

Mitàbatàba, to make a clamour, noise.

Mikoratàba, to be noisy.

Alóha (prep.), before, beforehand.

Aorfana (prep.), behind, afterwards.

Lákilósy (s.), a bell.

EXERCISE LXIII.—TRANSLATE INTO ENGLISH.

Mangina, ry zaza, fa aza mitabataba foana. Ny nenina tsy aloha fa aoriana. Manara ny zaza. Manato ny lambany ny vahoaka. Mangina tsara fa tsy mitabataba intsony ny mpianatra. Nikorataba fatratra ny olona omaly, fa very ny ombiny. Maneno ao an-ala ny vorona. Naneno ny akoholàhy. Tsy mahay maneno ny akohovàvy. Manenina aho, ka tsy hataoko intsony izany. Maneno ny lakilosy, ka dia hianatra izao isika fa tonga ny mpampianatra. Rakofy lamba aho, ry neny (my mother), fa manara aho. Tsy mahay mandratra antsika ny mpanosavy. Aza taitra foana, fa tsy mahay mamosavy tsy akory ireny (they).

40.—THE VERBAL PREFIXES *MIAN-* AND *MITAN-*.

The principle meaning of "*mian-*" is motion towards, as exemplified in the first seven words of the following table; but it has other meanings (see *miambézo*, *miampôfo*, etc.). And *mitan-* means to go into the state implied by the root. They are of course intransitive.

Root.	Indic. Act.		Indic. Imper.	Relative.	Rel. Imper.
Avàratra	mianavàratra	to go to the north	mianavaràta	ianavaratana	ianavaràto
Atsimo	mianatsimo	" " south	mianatsinòma	ianatsinomana	ianatsinómy
Atsinà-	miantsinàna-	" " east	miantsinanà-	iantsinananana	iantsinanàno
nana	na		na		
Andréfa-	miankandrè-	" " west	miankandre-	iankandrefana-	iankandrefà-
na ¹	fana		fàna	na	no

¹ This "*k*" is probably euphonic.

Root.	Indic. Act.		Indic. Imper.	Relative.	Rel. Imper.
Ala	mianàla	to go to the forest	mianalà	not used	not used
Trano	miantràno, miandràno	to go into the house	miantrànò, miandrànò	iantranoana, iandranoana	iantranòy, iandranòy
Tsena	miantsenà	„ to market	miantsenà	iantsenana	not used
Vozona	miambózona	to wear on the neck	miambozóna	imbozonana	iambozóny
Fofa	miampôfo	to nurse in the lap	miampôfa	iampôfoana	iampôfôy
Vezo	miambézo	to beg cravenly	miambézôa	iambezoana	iambezôy
Lahatra	mitandàhatra	to stand in a row	mitandahàra	itandaharana	itandahàro
Fody	mitampôdy	to go to a place and return in one day	mitampodia	itampodiana	itampodio
Fisaka	mitampisaka	to press against the side of anything	mitampisàha	itampisahana	itampisàho
Vonkona	mitambônko- na	to be bent (as limbs)	mitambokèna	itambokenana	itambonké- no
Votsotra	mitambòtsot- tra	to be inclined to fall	mitambotsóra	itambotsorana	itambotsôry
Ondrika	mitanondrika	to bend the body	mitanondrèha	itanondrehana	itanondrého
Holika	mitangôlika	to turn spirally	mitangolèha	itangolehana	itangolèho
Pesona	mitampésona	to beg continually	mitampesóna	itampesonana	itampesóny
Ila	mitanila	to go to one side of the road	mitanilà	itanilana	itanilao
Hirika	mitangirika	to bore a hole through	mitangiriha	itangirihana	itangirîho

Hódinàto (s.), the bark of the *nato* which makes a red dye.

Vakana (s.), beads. Kidôro, bed.

EXERCISE LXIV.—TRANSLATE INTO ENGLISH.

Miankandrefàna hianareo, fa aza mitampisaka amy ny vato maloto. Hianavaratra va hianao? Aza mandry, fa mitampodia. Miambozona inona ireny ankizy ireny? Iambozony ny vakanareo, rankizy. Mitandahara, fa aza mitanilanila foana. Inona (no) itanondrehanao? Ny alaheloko (no) mampitanondrika ahy. Mitangoligolika ny fandehan' ny rano. Aza mitampesona raha tsy omeny ny azy. Mitambotsora, fa miankandrefana loatra hianao. Miampôfo ny zanany ny vehivavy. Miantranoa, tompôko e. Maro dia maro ny mpiantsena, ka dia mitanila ny goaika sy ny vorona. Aza tangirihana ny fefiloha. Mianala ny olona, ka mora (vidy) ny tantely. Aza mitondra hodinato miantsinanana, andrao ataon' ny olona ho adala hianao. Oviana (no) niantranoana ny vadinao? Mitambonkena, fa fohy ny kidoro.

These verbs can be made causative and reciprocal in the same manner as verbs in "*mi*." We can also make the two nouns in "*mp*" and "*f*" from the active, and in "*f*" from the relative. See page 38, 39, sec. 31, 32.



42.—AUXILIARY VERBS BEFORE VERBS IN “MAN-.”

As shown on page 37 the verbs *mahàzo*, *mahay*, *mety*, and *tia*, are used with all the foregoing active forms, but “*tia*” is contracted to “*ta*” before verbs in “*man* ;” as *ta-hanao azy aho*, I wish to do it. *Ta-handeha aho*, I wish to go.

Learn also the following list of verbs in *m*, *mi*, *ma*, *nam*, not included in those that have gone before.

Root.		Act. Indic.		Act. Imper.	Rel. Indic.	Relative Imper.
Azo	got	mahàzo	can, to get	mahazóa	ahazoana	ahazòy
Hay		mahay	able to	mahaiza	ahaizana	ahaizo
Andro (?)		mandro	to bathe	mandròà	androana	andròy
Ino		mino	to believe	miuòà	inoana	inòy
Anana (?)		manana	to have	manàna	ananana	anàno
Hehy	a laugh	homèhy or mihomehy	to laugh, to laugh at	mihomeheza	ihomehezana	ihomehèzo
Aka (?)		maka	to fetch	makà	akana	akao
Ila (?)		mila ¹	to want, to desire	milà	ilana	ilao
Isa (?)		miasa*	to chant	misà	isana	none
Isy (?)		misy, manisy*	“to be,” there is, etc. to put in, on, etc.	misia, manisia	isiana, asiana	none asio
Fody (?)		mody*	to go home, to pretend	modia	odiana	odío
Omba		momba	to accompany	mombà	ombana	ombao
Onina		monina	to dwell, to live in a place	monèna	onenana	onèno
Homana		homana	to eat	homàna	none	none
Nofy	a dream	manonòfy	to dream	manofisa	anofisana	anofiso

Jiro (s.), lamp.

Satrfa (conj.), because.

Halina (s.), last night.

Solika (s.), oil.

EXERCISE LXV.—TRANSLATE INTO ENGLISH.

Modia, rankizy, fa efa hariva ny andro. Ta-handeha hiany aho, fa tsy avelan' ny olona. Mahaiza mandeha, andrao mandratra anao ny vato. Mahazoa fianarana. Mandroa amy ny rano, dia hadio hianao. Mino aho, fa mety mamonjy ahy hianao. Minoa ny anatry ny rainao sy ny reninao, fa ta-hanisy soa anao izy. Maka ny ombiko aho, fa tonga atỳ an-tsahanao izy. Ny hodianay dia lavitra ka handroso amy ny alehanay izahay. Asio solika ny jiro. Tsy nody ny ondry omaly hariva, ka dia manenina aho izao, satria tsy notandremako tsara izy. Tsy mila izany aho. Haka ny akanjoko aho, andrao manara aho raha alina. Nanonofy aho halina, ka nonofisiko fa tonga mpanjato aho. Tsy marina anefa ny nofiko.

¹ Inanimate things only are used for the object of this verb.

43.—VERBAL NOUNS FROM VERBS IN “MAN-.”

As shown under verbs in “*mi-*” (p. 38) so with those in “*man-*,” there are three useful nouns formed by (1) the insertion of “*p*” between the “*m*” and the vowel, (2) the substitution of “*f*” for “*m*” in the Active Indicative; and (3) by prefixing “*f*” to the relative indicative.

EXERCISE LXVI.

Read § 31 again, and make the three kinds of nouns from the following verbs :—

(1) Manao, manefy, mandeha, mangalatra, manasa, maneso, mananatra, manapaka, manampy.

(2) Manolo, manaja, mandanja, mandroso, manao, manjaitra, mandatsa, mametraka, mameatra.

(3) Mamonjy, maniry, manery, manapaka, manaja, mandositra, mandre, mandresy, mamaoka, mamela, manjaka (zaka).

Put the English translation to all these, and verify them by the key.

44.—CAUSATIVE AND RECIPROCAL FORMS OF VERBS IN “MAN-.”

Again the verb in “*man-*” has a causative formed by the insertion of “*amp*” between the “*m*” and “*a*,” as shown under the verbs in “*mi-*.”

EXERCISE LXVII.

Read § 33 again, and make causatives from the following :—

Manao, manefy, manolo, manasa, mauefa, mandidy, manova, manety, mangataka, manjaitra, mandroaka, mandanja, mandeha, mamoha, mamaha, mambohy, mamboatra, manenina.

EXERCISE LXVIII.

Read § 33 again, and make reciprocal causatives from the following :—

Mamonjy, mamaky, mamabo, manery, manaja, manome, manasa, maneno, mangina, mamela, mamita, mamoha, mambohy, mandrefy, mangataka.

45.—PASSIVES FORMS OF VERBS IN “MAMPAN-.”

The verbs in “*mampan-*,” and “*mampifan-*,” have also a passive form. The initial “*m*” is rejected, and the characteristic termination is added, while the accent moves on as in the case of ordinary passives. Thus from the word

Manao,	mampifanao,	comes	ampanaovina.
Mandréfy,	mampifandréfy,	„	ampifandrefésina.
Mamonjy,	mampifamonjy,	„	ampifamonjéna.
Mandàsa,	mampifanàsa,	„	ampifanasaina.

EXERCISE LXIX.—MAKE THESE PASSIVE FORMS FROM THE VERBS.

Maka, mamonjy, manaikitra, mandositra, misambotra, manentina, mamela, mametra, mangadona, maka, mamaoka, mangaro, mandatsa, manafaka, mamitrana, mandeha, mametraka, mametaka, mamokaiky, mangeja.



46.—THE IRREGULAR VERB, "HOE."

There is an irregular verb that is very useful, and is much used in combinations,—it is the word "*hõe*." It is joined to "*manao*," "*mihira*," "*miteny*," "*milaza*," and may be translated "saying," but with "*manao*" it means says. It is used with all the forms of these words,—passive, active, and relative. Thus

Mihira *hõe* izy, He sings (saying).

Manao *hõe* izy, He says.

Atao *hõe*, Called, and is followed by the very words spoken, sung, etc.

It has an active intransitive form as "*hoy izy*," he, she, it says, they say; and again the "*hoy izy*" is followed by the word "*hoe*."—*Hoy izy hoe*, He says (saying).

It has a third use as an elegancy of speech, and may be translated by the phrases—do you say? would you say? shall it be said? i.e.

Handeha *hoe*? Shall we go, do you say?

Maty *hoe*? Dead, do you say?



EXERCISE LXX.—TRANSLATE INTO ENGLISH.

Misy lehilahy atao *hoe* Jaona. Niteny tamiko izy, ka nanao *hoe*: "Avia isika hihira anio." Ary nihira izy, ka nanao *hoe*: "Misy famelana (heloka) ho anao." Hoy izy *hoe*: "Midira ao an-tranoko." Izany (no) nanaovako *hoe*: "Tsy afaka aho." Hanetsa rahampitso *hoe*? Eny, hanetsa tokoa isika. Marary *hoe*? Ary dia niteny izy *hoe*: "Tongava rahampitso." Ary dia niantso ny olona ka nanao *hoe*: "Vonoy izy." Ary ny rainy nanontany azy *hoe*: "Aiza (no) hamoriantika ny olona?" Ary dia novaliany *hoe*: "Ao an-tranoko hiany (no) atao fivoriana. Ao an-tranona *hoe*? Eny, ao an-tranoko avaratra hiany.



47.—THE AUXILIARIES "EFA," "MADIVA," "AOKA," AND "TOKONY."

There are four words often used before verbs passive, active, and relative. They are *efa*, *madiva*, *aoka*, and *tokony*. These are always followed by the future form of the verb.

(1) *Madiva ho* and *efa ho* are nearly alike in meaning, *almost*. Thus

Efa ho vita,	almost done.
Efa hanao,	on the point of doing.
Madiva ho vita,	almost done.

Madiva hitranga ny masoandro, The sun is almost on the point of rising.

Madiva hisehoany isika, It is almost appearing to us.

(2) *Aoka ho* means *let*, as

Aoka hojereko, Let me see.

Aoka handeha isika, Let us go. It is also used for saying: *That is enough*, *That will do*, *Aoka izay*; and *Aoka aloha*, Wait a little.

(3) *Tokony ho* is used when something ought or must be done, as

Tokony ho tonga izy, They ought to be come.

Tokony hanao izany isika, We ought to do that.

Tokony handehanantsika ny lâlana, We ought to go along the road.

It also has the meaning of *about* when used before numerals, or adverbs of place, etc., as

Tokony ho fito ny akoho, The fowls were about seven.

Tokony ho eto izy, It is about here.

EXERCISE LXXI.—TRANSLATE INTO ENGLISH.

Efa handeha izao isika, ka dia tokony hiaraka isika, andrao misy very ny ombintsika. Aoka aloha, fa mbola tsy tonga ny mpitarika. Aoka hiaraka isika. Andraso kely, fa efa ho tonga hiany ny olona andrasantsika. Eny, tokoa, madiva ho tonga izy. Tsy tokony hidera an' Andriamanitra va ny olona rehetra? Eny, ka aoka hataontsika rehetra izany, fa manisy soa antsika izy. Tokony ho zato ny olona mivory ao amy ny lavànty (*an auction*). ataon' ny rainao. Madiva ho masaka ny vary, ka asaovy mipetraka ny olona. Efa tafapetraka izy. Tokony ho hainao izany va? Eny, tokony ho haiko hiany.



48.—THE RELATIVE AND INTERROGATIVE PRONOUNS.

The personal pronouns, separable and inseparable, have been studied already. There remain the relative, the interrogative, and the demonstrative.

(1) Of relative pronouns there is only one, *Izay*. It has no declensions, and may be used for any case, and for plural as well as singular; i.e.

Aoka izay handeha hitsangana.

Let him who will go stand up.

Let those who will go stand up.

(2) The interrogatives are

Iza, Zovy, who, which?

An' iza, an-jovy, whose?

Inona, what?

An' inona, (used of places), where, what?

An indefinite pronoun corresponding to the English "whoever," "whosoever," is obtained by doubling "*iza*" and using "*na*" before each ; and "whatsoever" is got by treating "*inona*" in the same way ; i.e.

Na iza na iza, whosoever.

Na inona na inona, whatsoever,

These are usually followed by the particle "*no*" for emphasis.

Iza no handeha, who will go ?

EXERCISE LXXII.—TRANSLATE INTO ENGLISH.

Iza no tsara ny manaiky handeha fa tsy lasa, sa ny mandà ka mandeha hiany ? An'fona no anaran' ny tanàna (town) izay halehantsika ? Na iza na iza no mety handeha dia hotendreko. Izay mazoto mianatra dia hahay. Zovy no izy ? Na zovy na zovy no miteny dia hataoko meloka. Na inona na inona no hataonao, ataovy tsara sy marina. An' iza ny antsy lehibe ao an-tànanao ? Tsy an' iza tsy an' iza izy fa ahy hiany. Marina izay nola-zainao tamiko, ka tsy mandainga hianao. Inona no mety hataontsika hahazoantsika famonjena ? Izay rehetra manaiky izany atsangano ny tany. Tsy azoko ekena ho marina izay nolazainao tamiko. Moa tsy menatra hianao amy ny lainga izay nataonao tamy ny rainao ?



49.—THE DEMONSTRATIVE PRONOUNS.

The following are the demonstrative pronouns, which have separate words for singular and plural, and have this peculiarity, that they must be repeated after the word or phrase to which they are joined, as well as being placed before ; i.e.

Izany olona *izany*, That person.

Ity zaza *ity*, This child.

Iny ombyentina hovanoina *iny*, That ox (which is being) taken to be killed.

<i>Singular</i> , and seen.		<i>Plural</i> , and seen.	<i>Common</i> .
Ity,	This	Irety	Izaty.
Ito, (provincial)	This	Irèto	Izàto.
Io,	That	Irèo	Izao.
Itsy,	That	Irètsy	Izàtsy.
Iny, (.....)	That	Irény	Izany.
Iróa (yonder)	That	Ireróa	Izaróa.
Iry (yonder, a little further)	That	Irery	Izary.

It will be noticed that the insertion of "*re*" makes them plural and of "*za*" makes them common as to number, and are used of things remembered or conceived.

EXERCISE LXXIII.—TRANSLATE INTO ENGLISH.

Tsara izany ombinao izany. Ho entiko miaraka amiko ity zanakao ity. Aza miteny amin' ireo olona ireo. Izao ataoko izao (no) tokony hianaranao, anaka, hahazanao tsara ny hanaovana azy. Tiako dia tiako ireto mpianatra mazoto ireto. Tsy hiditra amin' ireo trano maloto ireo aho. Izao fahanarako anao izao (no) tokony hampitandrina anao tsara, andrao diso amin' izany zavatra izany indray hianao. Iny lalana alehanao iny (no) izy, fa ireroa mahazo any (*goes to*) an-tanàna tsy misy olona fantatrao. Tsara loatra izato alikanay izato. Io alika miady amy ny ombintsika io (no) mahay milomano indrindra.

50.—THE ADJECTIVES.

The Malagasy language is not rich in adjectives, and there are several ways of finding substitutes for them.

Our English adjectives in “-able” and “-ible,” etc., have to be expressed by placing “*azo*” before passive verbs, as

Azo entina, Portable.

The use of “*tsy azo*” takes the place of our “in...ible” or “im...able,” etc., as

Tsy azo atao, Impracticable.

The place of adjectives such as, “wooden” is supplied by nouns, as

Trano hazo, a wooden house.

Verbs also are used as adjectives just as we say in English, A singing man, *lehilahy mpihira*, or *mihira*.

LEARN THE FOLLOWING WORDS.

Azo hânina	edible	Azo atao	practicable	Fetsy (adj.)	cunning
Azo êntina	portable	Azo sambôrina	“catchable”	Vony (adj.)	yellow
Azo refésina	measurable	Saiky (adv.)	almost	Lolo (s.)	a butterfly
Azo vakîna	readable, legible	Vy (s.)	iron	Sahîrana (adj.)	perplexed
Azo lazaina	mentionable	Fohy (adj.)	short	Antitra (adj.)	old
Azo jeréna	visible	Lava (adj.)	long	Tanôra (adj.)	young
Azo adika	translatable	Avo (adj.)	high	Vaovao (adj.)	new
Azo teféna	malleable	Iva (adj.)	low	Mofa (s.)	bread
Azo zaraina	divisible	Kamo (adj.)	lazy		

Têndrombôhitra (s.), mountain.

Hono, it is said, so report goes.

Mpanjaka (zaka), Queen, King, Sovereign.

EXERCISE LXXIV.—TRANSLATE INTO ENGLISH.

Tsy azo vakina ny soratrao. Hanao trano vato izahay, ka io azo jerena io (no) izy. Honina ao amy ny tanàna misy (with) mânda vato, hono, ny Mpanjaka. Trano vato ny trano fivavahana iangonanay. Azo tefena va io

vy lava io ? Tsy azo refesina ny lanitra, ary tsy azo zaraina ny rivotra. Tsy azo atao izany. Azo samborina va io lolo vony io ? Eny, ka (*and*) sambory. Tsy azo hanina ny mofosy ny hena nentinao. Azo adika hiany ny teny voasoratrao, fa tsy azo lazaina amy ny olona izy. Sahirana hianao mijery io tendrombohitra avo saiky tsy azo jerena io. Azo vakina va ny teny ao amin' io bokinao vaovao io ? Azon' ny tanora vakina izy, fa tsy azon' ny antitra angaha. Fetsy loatra io saka fotsy io. Sambo vy. Trano tany. Trano fitaratra.

51.—DERIVATIVE ADJECTIVES IN *M-* OR *MA-*.

Most adjectives beginning with "*m*" or "*ma-*" are derivatives, the accent always remaining on the root.

LEARN THE FOLLOWING.

Adjective in m.	Root.		Imperative.	Reduplicative.
Marina	arina	level, true	maréna	marimàrina
Maty	faty	dead	maténa	matimàty, lukewarm
Maloka	aloka	shady	malòha	malomàloka
Mendrika	endrika	suitable, becoming	mendréha	mendriméndrika
Merika	erika	showery	meréha	merimérika
Mantsina	hantsina	having an offensive odour	mantsina	mantsimàntsina
Masina	hasina	sacred	masina	masimàsina, saltish
Meloka	heloka	guilty, crooked	melòha	melomèloka
Menatra	henatra	ashamed	menàra	menaménatra
Madio	dio	clean	madióva	madiodio
Malòto	loto	dirty	malotóa	malotoloto
Mahitsy	hitsy	straight	mahitsa	mahitsihitsy
Matànjaka	tanjaka	strong	matanjàha	matanjatànjaka
Marivo	rivo	shallow	marivóa	marivorivo
Mahéry	hery	strong	maheréza	maherihéry
Matétika	tetika	frequent, often	matetéha	matetitétika
Mahàlana	halana	far apart	mahalàna (?)	mahalankàlana
Mavésatra	vesatra	heavy	mavesàra	mavesabésatra
Marisika	risika	active	marisiha	marisidrisika
Mainity	inty	black	maintisa	maintimàinty
Maizina	izina	dark	maizina	maizimàizina
Maitso	itso	green	maitsóa	maitsomàitso
Maody	ody	fearful, suspicious	maodia	maodimaody
Maola	ola	restless, foolish	maolà	maolamaola
Maorina	orina	upright	maoréna (?)	maorimaorina
Malahélo	alahélo	poor, sorrowful	malahelòva	malalahelohélo

The imperatives have an optative meaning.

Those in "*ma*" uncontracted, from "*dio*" to "*risika*," change "*m*" to "*n*" for the past, and "*h*" for the future. The present and past of the others are alike, and "*ho*" goes before to make them future, but "*malahélo*" becomes "*halalahélo*" for the future, and in the provinces "*n*" is frequently used for the past.

52.—COMPARISON OF ADJECTIVES.

The adjective undergoes no change for degrees of comparisons, but other words are added for the comparative and superlative. We get a diminutive positive by reduplication; a simple comparative by the addition of "*noho*;" the superlative by adding "*indrindra*" to the positive; i.e.

<i>Positive.</i>		<i>Comparative.</i>	<i>Superlative.</i>
<i>Simple.</i>	<i>Diminutive.</i>		
Tsara Good	tsáratsára rather good	tsara noho better than	tsara indrindra best

There are, however, amplifications of all these which must be studied.

- (1) The POSITIVE has three divisions, as follows :—

Simple : Ratsy, bad.
Emphatic : Ratsy dia ratsy, decidedly bad.
Diminutive : Ratsiratsy, somewhat bad.

- (2) The COMPARATIVE also has three divisions, as follows :

Simple : Ratsy noho, worse than.
Emphatic : Ratsy lavitra noho, far worse than.
Qualified :¹ { Ratsy kokôa noho,
 { Ratsiratsy kokôa noho, } somewhat worse than.

- (3) The SUPERLATIVE has two divisions, as follows :—

Ratsy amy nyrehetra, worst of all
 Ratsy indrindra amy ny, very worst of

EXERCISE LXXV.—TRANSLATE INTO ENGLISH.

Malotoloto ny tãnanao. Madiodio kokoa ny azy noho ny ahy. Olona malàhelo izany vehivavy izany. Matanjaka hiany ny azy, fa matanjaka kokoa ny anao. An' iza io soavaly maintimainty io? Any ny raiko io ka novidiny tamy ny rahalahinao omaly hiany. Tsara indrindra amy ny ombinao rehetra io ombilahy fotsifotsy io. Raha ho faty aho, matesa ny olona, fa raha ho faty ny havako, matesa ny omby. Mahereza amy ny fianaranao. Tsy mahitsy loatra ny soratrao izay natao na omaly, ka ataovy tsaratsara kokoa ny ataonao izao. Mateteha amy ny fikapohanao azy. Maizimaizina ny andro, ka tsy hitako ny lálana. Madiova, rankizy. Mahalana loatra ny ketsanao. Marisika dia marisika izany lehilahy izany. Mamimamy kokoa noho ny fary ny tantely.

¹ I should prefer calling this a diminutive, were it not that it might mislead.

EXERCISE LXXVI.—*TRANSLATE INTO MALAGASY.*

My child is wiser than yours. The birds are more easily frightened to-day than yesterday. He was exceedingly ashamed. Whose is that very good cat? It is my mother's. The day is somewhat cloudy (shady). Take the water away, for it has an offensive smell. This man is much more guilty than that. My brother is older than yours. Our road is much more straight to-day than (the) yesterday. You have told him often, tell him more frequently. The heavens are very black. The water is very shallow. The rice plants are greener than the grass. You plant your trees too far apart. The day will be somewhat showery. He was rather ashamed, when I told him that he was deceiving us. My burden is rather heavier than yours.



53.—DERIVATIVE ADJECTIVES FORMED BY SUFFIXES.

There is a class of adjectives formed from nouns corresponding to our English adjectives hairy, sandy, etc., which resemble the passive derivatives "*ina*" and "*ana*." They have no past tense, nor have they an imperative.

<i>Root.</i>		<i>Adjective.</i>	
Kibo	the belly	kibóina ¹	big-bellied from fever
Vato	stone	vatòina	stone-like
Kiry	determination, obstinacy	kirína	determined, obstinate, stubborn
Tazò	fever	tazòina	constantly affected with fever
Sandry	an arm	sandríana	having large arms
Bika	shape	bikàna	well-shaped
Vava	the mouth	vavàna	loquacious
Vody	the rump	vodiana	big-rumped (of oxen and pigs)
Tsangana	upright	tsangàna	commandingly tall
Tenda	throat	tendàna	big-throated, gluttonous
Vay	boil	vainana	having boils
Hatina	the itch	haténina	affected with the itch
Mosàry	a famine	mosarèna	a state of famine
Sery	a cold in the head	serèna	having a cold in the head
Fery	a sore, a wound	ferèna	having sores
Fasika	sand	faséhina	sandy
Vovoka	dust	vovóhina	having the dry rot (as wood)
Hazaka	a scabbed calf (of the leg)	hazàhina	having a scabbed calf
Vaoka	whiskers	vaohina	whiskered
Fonitra	a robust person	fonéntana	robust
Olitra	a worm	olèrina	worm-eaten
Somotra	the beard	somórina	bearded
Fingotra	upper part of the ancle	fingórana	big-angled
Sarotra (adj.)	difficult	sarótiny	hard to please

¹ This is also verbal, meaning "to be tickled."

Root.		Adjective.	
Vintana	luck	vintánina	lucky
Kankana	worms	kankánina	ill with worms
Tòrontòrona		torontoròrina	
Kisina	dronishness	kisinina	dronish
Nofo	flesh	nofòsana	plump
Fo	the heart	foizina	morose, crabby

Ny lahy,¹ the husband.

Ny vavy, the wife.

Sady..no, Both..and (conj.). Ranjo (s.), leg (from the knee downwards).

EXERCISE I.XXVII.—TRANSLATE INTO ENGLISH.

Kirina loatra ny soavalinao, ka dia nokapohiko mafy. Tendana, hono, ny alikanareo. Aza omenao ny zaza iny peso olerina iny, andrao kankanina izy. Vavana loatra iny vehivavy hatinkatenina iny, ka poroahinay. Sarotiny ny lahy, ka dia kirina ny vavy. Nahita lehilahy bikana sy zazakely seriserena, ary ondry kirina izahay omaly hariva. Nisy fery kely ny tongony taloha, ary izao hazakazahina ny ranjony. Niady taminy Jaona (John) io lehilahy vaohina sady tsanganana io ka resiny, satria kirina sady foizina no nofosana iny Jaona iny. Vovohina ny hazo ka naka ny vovony hatao ody fery ny ankizy. Nisy mosary tany Egypta, ka dia mosarena ny tany fito taona. Ny tazoina (no) hatenina matetika, ary ny tendana (no) kiboina, sady kankanina. Jereo iny lehilahy foniponetana sady sandriana iny, fa mila hanjera ny mânda izy. Fasehina loatra ny tanimbolika ka tsy mety miasa azy ny olona vainana, andrao azon' ny fasika, hono, ny vainy. Bikana Saoly (Saul). Tsanganana Jonatana (Jonathan). Kirina loatra Samisona (Samson). Irỳ lehilahy fipogingorana irỳ (no) namono izay omby kibokiboina sady vodivodiana izay omaly maraina. Kibokiboin' ny namany ny zaza, ka dia nihomehy izy.

54.—ADJECTIVES (CONTINUED).

There are two or three phrases in connection with these adjectives that are worth learning, as they are often used in salutations and compliments.

Tsaràva, tompoko e ! A salutation of persons of high birth.

Velòma, soàva tsarà ! Good bye, may (you) be good, and excellent.

Maréna tòkan-tràno ! May your home life be true (used in saluting newly married people).

¹ These phrases are not used with the suffix pronouns. The word *vady* is common for husband and wife ; i.e.

"My husband" is *vadiko* ; "my wife" also is *vadiko* ; "your husband" is *vadinao* ; "your wife" is *vadinao*. *Vadiny*—her husband, his wife, their husbands, their wives.

Masina ! May (you) be sacred, i.e. free from witchcraft. This is a common form used in saying Good bye, or May no evil befall you.

It should be noticed too that omitting "*noho*" of the comparative, and "*amy*" with the superlative, the word may be used absolutely, the compared objects being understood. Thus

Tsaratsara kokoa izany, That is better.

Mamy indrindra io, That is the very sweetest.

Again the words "*koa raha*" (also if) are put between the adjective making what has been called "a conditional superlative." Thus

Mamy koa raha mamy, sweet, if there be anything sweet. Adjectives are often joined to passive and relative verbs, as

Mora atao, = easily done.

Mora ianarana, = easy to be learned.

Sarotra avela, = difficult to be left.

Sarotra itenenana, = difficult to be spoken of.

55.—ADJECTIVES GOVERNING THE ACCUSATIVE CASE.

There remains another group of adjectives which govern the accusative case ; i.e.

Menatra azy aho, = I am *ashamed* of him.

Akaiky azy izany, = That is *near* to him.

Mr. W. E. Cousins gives the following examples :—

Adàla	foolish about	Diso	lost	Maimbo	smelling offensively of
Antònona	suitable for	Feno	full of	Mendrika	suitable, becoming
Ampy	sufficient for	Gaga	astonished at	Sahy	without fear of
Betsaka	having much of,	Henika	} full of	Sasatra	tired of
	abounding in	Hiboka		Tahàka	like
Be	having many of	Manina	longing after	Voky	satisfied with
Diboka	full of	Manitra	perfumed with	Vitsy	having few of

Hady (s.), a ditch.

Manidina (sidina) (v. int.), to fly.

Andriana (s.), the sovereign.

Toaka (s.), native spirits, sum.

Elatra (s.), wing.

Vazàha (s.), Europeans, foreigners.

Mpivàro-kéna (s.), a butcher.

EXERCISE LXXVIII.—TRANSLATE INTO ENGLISH.

Antonona anao ireo kiraronao vaovao ireo. Ampy azy ny nonentsika azy. Gaga azy ny olona, fa tsy nitomany izy. Maimbo hena ny tranon' ny mpi-varo-kena. Voky hena ny alika, ka dia mandry izy. Akoholahy maneno

an-tsena, tsy hery, fa manina ny tany nilaozany. Maimbo toaka izany lehilahy antitra izany. Tahaka azy indrindra io. Tahaka ny lalitra, ka kely sahy andriana. Akohokely latsaka (*fallen in*) an-kady: hanidina, tapak' elatra; hiantso, kely feo. Be vary ny tany aminay. Heni-bary (henika vary) ny saha rehetra. Feno vola ny vata keliko (vatako kely). Menatra ny nataony izy. Adalam-bola (adala vola) izato lehilahy izato.

EXERCISE LXXIX.—TRANSLATE INTO MALAGASY.

That man is ashamed of his children. I am tired of you. The house is full of them. The foreigners abound in money. That is sufficient for us. The house is perfumed with honey. We (have) few oxen. That is suitable for you. I am sorry for him. That good man is longing after his lost child. His dwelling place is near us. Our house of prayer is full of people. My friend is like you. Did it like that? That hat becomes you. May no evil befall you. May your home life be true, children. That is difficult to be sung, but this is easily told. If there be anything strong, that is very strong. His oxen were easily stolen.



56.—THE NUMERALS.

The numerals up to ten have been already learned. The cardinals are made ordinal by adding "*faha-*," but to *efatra* and *enina*, commencing with a vowel, "*fah-*," i.e. *enina*, six; *fahénina*, the sixth. *Vôaldhany* is used for first.

They are made fractional by the prefix "*ampàha-.....ny*," *dimy* becomes *ampàhadiminy*, (one) fifth; but the "*tra*" of *efatra* is rejected; and there is no fractional of one.

They become multiplicative by adding "*in-*," *d* being added to *r*, *f* becoming *p*, and *s* being strengthened by *t*; *arivo*, a thousand, does not take the *in-*.

They can also be used for times of doing a thing.—*Fànindroàny*, *fànintélony*, *fàninéfany*, *fànindiminy*, but are seldom used for higher numbers.

EXERCISE LXXX.

Make out a table in accordance with the above of numbers up to ten.

Cardinal. Ordinal. Fractional. Multiplicatives. Times of doing.
Isa, iray, iraka.

Isa is always used when beginning counting; *iray* is simply one, and *iraka* is used with "*faha-*" in making ordinals from eleven upwards.

After ten the units are written before the tens, the tens before the hundreds, etc., thus reversing our English mode of counting, and the word "*amby ny*," overplus of, joins them together up to nineteen, and "*amby*" alone for numbers over 20.

11, Iraika amby ny folo; 12, Roa amby ny folo, etc. 20, Roa-polo; 21, Iraika amby roa-polo; 30, Telo-polo; 40, Efa-polo; 50, Dimam-polo; 60, Enim-polo; 70, Fito-polo; 80, Valo-polo; 90, Sivy folo; 100, Zato; 200, Roan-jato; 300, Telon-jato; 400, Efa-jato; 500, Diman-jato; 600, Enin-jato; 700, Fiton-jato; 800, Valon-jato; 900, Sivin-jato; 1000, Arivo; 10,000, Iray alina; 100,000, Iray hetsy; 1,000,000, Tàpitrisa.

EXERCISE LXXXI.

The student in order to be proficient should again make out a table of all these, cardinal, ordinal, fractional, and multipliative up to "*arivo*," beyond which they are not used. He will find them nearly fully done in Mr. W. E. Cousins' INTRODUCTION, p. 55.

Indray is used for *again*. *Imbètsaka*, means *many times*. The ordinals are used as fractionals in measures and measurements, as

Fahatèlom-bàry, a third of a measure of rice.

Fahénim-bàry, a sixth of a measure of rice.

Fahafiry ny tranonao? How many fathoms (high or long) is your house? -
Fàhafòlo, Ten.

The fractionals are generally used with the suffix pronouns, and the numerator is expressed as in English by the ordinals.

Distributives are made by reduplicating the number and prefixing "*tsi-*."

Tsirairay,¹ one by one.

Tsitèlotélo, three by three, etc.

Kilàsy (s.), class.

Lavany (s.), its length.

Sakany (s.), its breadth.

Hahàvony (s.), its height.

Ala (s.), Forest.

EXERCISE LXXXII.—TRANSLATE INTO ENGLISH.

Nantsaka impiry hianao? Indimy. Iza no voalohany? Ny rahalahiko (no) voalohany, ary izaho (no) fahafito amy ny kilasy. Dimby amby fito-polo amby roan-jato amby arivo. Firy ny omby novidinao tany an-tsena omaly? Telo amby ny folo (no) novidinay. Makà fahatèlom-bary amy ny vata be. Fahafiry moa ny trano-fivavahana any aminareo? Fahavalo ny lavany, fahefatra ny sakany, ary fahadimy ny hahavony. Manisà folo. Ento atỳ amiko ny omby iraiika amby ny folo. Nisy diman-jato va ny olona tafangona tao an-trano-fivavahana tamy ny Alahady? Mandeha tsiefatrefatra ny ankizy Tokony ho telon-jato ny isan' ny olona.

¹ Both of these diphthongs are accented.

EXERCISE LXXXIII.—TRANSLATE INTO MALAGASY.

How many children have you? Five. Bring me ten plates and twelve spoons. How many needles did you buy at the auction? I bought fifty-five thousand three hundred pins. Sixteen thousand three hundred and sixty-five. Three-ninths. How many times did you see (rel.) me? Seventeen times. Did you call me, sir? Yes, I called you twice. How many birds did you see in the forest? I saw about ninety. How often have you done (rel.) that? A hundred times. Two-fortieths. How long is your field? It is forty (fathoms). Can you count fifty? Yes, I can count a million. One hundred and three thousand, six hundred and ninety-six. The oxen are going away one by one.



57.—NUMERALS HAVING VERBAL FORMS.

There are some of these numerals which have verbal forms in “*mi-*,” as

Miróa, mitélo, mièfatra to be divided into two, three, four; and in “*man-* :” *Mànindróa, mànintélo*, to do a thing twice, thrice.

The “*mi-*” forms have corresponding passives.

Telbina, teldy (sometimes *teldvina*, as given under passive verbs), *efàrina, efàro*.

Indroàsina, intelbina, to be done twice, three times.

The number of days again in answer to *hàfiriana*? *Indróa andro*, two days; *hàtelbana*, three days; *hèfàrana*, four days; *hàdimàna*, five days; *hènémana*, six days; *hàfitàna*, seven days; *hàvalàna*, eight days; but they are rarely used for more.

The numeral may sometimes be placed before its nouns, as

Efa-polo lahy, forty men (a name given to students at the Normal School).

Diman-jato lahy, the guards.

Fòloalindàhy, the army (a hundred thousand men).

Fanjakàna, the kingdom.

EXERCISE LXXXIV.—TRANSLATE INTO ENGLISH.

Aza manindroa izany fanao ratsy izany. Aron' ny tany sy ny fanjakana ny foloalindahy. Tsy mety matory amy ny alina ny diman-jato lahy. Aoka hoteloina izany pesonao izany. Hateloan-andro taorian' ny namonoana Azy (no) nitsanganan' ny Tompo tamy ny maty. Hafiriana hianareo (no) tany an-dàlana avy tany Toamasina? Havalaoana hiany, fa nandeha fain-

gana ny ankizy nilanja anay. Efarò ny nasainy hataontsika, ka aoka isika efa-dahy samy hanao ny anjarany. Aza indroasinao intsony izany, andrao kapohiko mafy hianao. Samy mahazo fampianarana ny Efa-polo lahy nampianarin' ny Vazaha. Namory ny vahoaka rehetra ny mpanjaka, ka hefa-rana izy (no) nivory tao Antananarivo.



58.—THE VERBAL PREFIXES “MIHA-” AND “MANA-”

There are still some verbal prefixes to be considered.

(1) “*Miha-*” prefixed to a root makes an intransitive verb. It has been called the progressive, because it conveys the idea of a thing gradually becoming what is expressed by the root; i.e., *Miharàtsy* means to become gradually bad. It is added to nouns, adjectives, and even to intransitive verbs; i.e.

Root.		Indic. Act.		Imperative.	Rel. Indic.	Relative Imper.
Tondra- ka	overflown	mihatondra- ka	to become, or becoming swollen	?	ihatondra- hana	?
Hendry	wise	mihahéndry	to become wise	mihahen- dré	ihahendre- na	ihahen- dréo
Loza	fierce	mihalóza	to „ fierce	mihalozá	ihalozana	ihalozay
Tsara	good	mihatsàra	to „ good	mihatsarà	ihatsarana	ihatsarao
Madlo	clean	mihamadío	to „ clean	mihadiova	ihadiovana	ihadióvy
Malôto	dirty	mihamalôto	to „ dirty	mihalotôa	ihalotoana	ihalotéy
Mahéry	strong	mihamahéry	to „ strong	?	iharezana	iharézo
Maizina	dark	mihamaizina	to „ dark	mihamai- zina	ihamaizina- na	ihamaisi- no
Mazàva	light, clear	mihamazàva	to „ light, clear	mihazavà	ihazavana	ihazavao
Maro	many	mihamarò	to „ many	mihamaròa	ihamaroana	ihamaróy
Betsaka	much, many	mihabètsaka	to „ much, many	mihabetsà- ha	ihabetsaha- na	ihabetsà- ho
Ory	wretched	mihaóry	to „ wretch- ed	mihaoria	ihaoriana	?
Tóm- bandàhy	man-like	mihatòm- bandàhy	to „ man-like	?	?	?
Mafàna	warm	mihamafàna	to „ warm	mihafanà	?	?
Mànga- tsiaka	cold	mihamànga- tsiaka	to „ cold	mihànga- tsiaha	ihàngatsià- hana	ihànga- tsiàho

(2) “*Mana-*” prefixed to a root is much similar in meaning to a verb in “*man-*,” but it conveys the idea of continued action to render or make the thing what is expressed by the root. Thus

Manaràtsy means to do something which makes something else bad. It is added to nouns, and adjectives:

Root.		Indic. Act.		Imperative.	Rel. Indic.	Relative Imper.
Marina	true	manamàrina	to make true, to prove	manamarina	anamarina- na	anamarino
Vao	new	manavao	to renew	manavaoza	anavaoza- na	anavaozy
Mavo	brown	manamàvo	to make brown, to vilify	manamavôa	anamavoana	anamavôy
Hanitra	sweet, fragrant	manamàni- tra	to make fra- grant	manamanitra	anamanirana	anamaniro
Zimba(voa)	abuse	manazimba	to abuse	manazimbà	anazimbana	anazimbao
Morona	the edge	manamòrona	to go near the edge	manamorô- na	anamorona- na	anamorôny
Jamba	blind	manajambà	to make blind	manajambà	anajambana	anajambao
Kimpy	shutting of the eye	manakimpy	to shut the eye	manakimpia	anakimpiana	anamkim- pio

Jakôba, Jacob.

Latàbatra (s.), table.

Raosity (s.), rose.

Hainandro (s.), sunshine.

Fitàratra (s.), glass, a

looking glass.

Ka (conj.), and.

Ronôno (s.), milk.

Toy izao, as follows.

EXERCISE LXXXV.—TRANSLATE INTO ENGLISH.

Tany Egypta (no) nihamaroan' ny zanaky Jakoba. Nihahery izy, ka dia tsy tia azy ny mpanjaka. Mitsangàna, mihazavà, fa tonga ny mampahazava anao. Anamavoy ireo lamba ireo, fa mihamaro ny mpividy lamba mavo. Mihamafana ny andro izao, ka manamorona ny ony ny zazalahy. Inona no anakimpianao ny masonao? Ny masoandro mihamazava loatra (no) anakimpiako ny masoko. Iharezo ny asanao. Aza ihatsarana vava foana ny havanao. Inona no ihalotolotoanao toy izao? Tsy mihaloto aho akory, fa ny rano (no) manamavomavo ny tavako. Ho avy ny vahoaka amy ny Alakamisy, ka izany (no) ihadiovan' ny tanàna. Efa hendry hiany hianao izao, nefa mihahendre kokoa. Manamanitra ny olona tafavory ato an-trano io raozy ambony latabatra io, fa manajambà azy ny hainandro amy ny fitaratra. Aza manazimba ny anatry ny rainao. Aza manamarina ny meloka. Mihamazina kokoa, ry volana. Mihalozà loatra iny lehilahy iny. Hianareo mihamaditra (no) ihalozany toy izao. Ihalozay, fa sady mihamaditra no mihamalaina. Mihamangatsiaka ny tanako. Hianao tsy nety nisotro ronono, ka izany (no) ihangatsiahany.

59.—THE VERBAL PREFIX “MAHA-.”

“Maha-,” or “mah-” before vowels, probably derived from the verb “mahay” (to be able to), is wider in use than any verbal prefix, as it may be added to almost any word, phrase, or complete sentence. It may be called the Potential Verb. It

expresses the ability or power to perform any action, or which makes a thing to be what it is, as

Mahatókana (alone) dia (step) izy, He is able to go alone.

Tsy mahavita izany aho, I have no power, or ability to do that.

Ny mahizy azy, The (what) makes it (to be) it (a very common idiom).

<i>Root.</i>		<i>Indicative Act.</i>		<i>Imperative.</i>	<i>Relative Indic.</i>	<i>Relative Imper.</i>
Faly	glad	mahafály	to make glad	mahafalia	ahafaliana	<i>not used</i>
Ravo	exultant	maharàvo	„ „ exultant	maharavóa	aharavoana	„ „
Soa	good	mahasóa	„ „ good, to do good, to benefit	mahasoáva	ahasoàvana	ahasoàvy
Toky	trust, confidence	mahatóky	„ „ to trust		ahatokiana	ahatokio
Lala	?	mahalála	to know	mahalalà	ahalalana	ahalalào
Sambatra	blessed	mahasambatra	to make exceedingly happy	mahasambàra	ahasambarana	ahasambàro
Ory	wretched	mahòry	„ „ wretched	mahoria	ahoriana	<i>not used</i>
Noana	hungry	mahanóana	„ „ hungry	mahanoána	ahanoanana	„ „
Voky	satisfied	mahavóky	„ „ satisfied	mahavokisa	ahavokisana	„ „
Faty	a corpse	mahafáty	to cause death	mahafatésa	ahafatesana	ahafatéso
Afaka	free from	maháfaka	to free from	mahafáha	ahafahana	ahafáho
Mora	easy	mahamóra	to make easy	mahamorá	ahamorana	<i>not used</i>
Teraka	born	mahatéraka	to be able to give birth to	mahateráha	ahaterahana	„ „
Gaga	astonished	mahagága	to astonish	mahagagà	ahagagana	ahagagao
Salàma	healthy	mahasalàma	to make healthy	mahasalamà	ahasalamana	ahasalamao
Finàritra	joyous	mahafinàritra	„ „ joyous	mahafinàretata	ahafinaretana	ahafinàretò
Hendry	wise	mahahèndry	„ „ wise	mahendrè	ahendrena	?



60.—THE CAUSATIVE FORMS OF “MIHA-,” “MANA-,” AND “MAHA-.”

By putting “*amp-*” after the initial *m*, as in the “*man-*” and “*mi-*,” a causative is formed of the three foregoing prefixes; and the insertion of “*ampif-*” makes a reciprocal. See the following table.

<i>Indicative.</i>	<i>Causative.</i>	<i>Causative Imper.</i>	<i>Causative Rel.</i>	<i>Reciprocal.</i>
Mihamàro	mampihamàro	mampihamaròà	ampihamaroana	mifampihamàro, etc.
Manatàra	mampahatsàra	mampahatsarà	ampanatsarana	mifampanatsàra, etc.
Mahafály	mampahafály	mampahafalla	ampahafaliana	mifampahafály, etc.

The nouns in “*mp*” and “*f*” from the indicative in “*miha-*” and “*maha-*” are rarely if ever used, but those from “*man-*” are very common.

But by far the most useful class of words from these prefixes are the abstract nouns in “*faha-*” from “*maha-*,” both from the indicative and the relative. Thus, from the list of relative forms on p. 66 we get seventeen abstract nouns, as follows; gladness, exultation, grace, trustworthiness, knowledge, blessedness, sorrow, hunger, satisfaction (fulness), death, gentleness, birth, miracle (astonishment), healthfulness, happiness, wisdom.

From the indicative also we sometimes get an abstract noun, as: *fahafàliny*, *faharàvony*, *fahasàdany*, *fahatòkiny*, *fahasàmbany*, *fahoriny*, *fahandanany*, *fahavòkiny*, *fahafàtiny*, *fahamòrany*, *fahagàgany*, etc. etc. Notice, however, that these take the suffix pronoun and are rarely used absolutely. The following exercise will help to show their use.

Tamby (s.), wages.

EXERCISE LXXXVI.—TRANSLATE INTO ENGLISH.

Mahagaga ny fahavokin' io omby io. Mahasalama ny fahatsaran' ny tranonao. Mahafinaritra ny fahalalana. Mahanoana ny miasa. Mahory ny andro ahafatesana, fa mahafinaritra ny andro ahaterahana. Afaho amy ny fahoriana izahay, Tompo ô! Tambin' ny ota ny fahafatesana. Mahafohy fiainana ny toaka. Mahizy azy indrindra ny teninao. Tsy mahatokan-dàlana aho, fa kely. Mahafaty ny fahanoanana. Mahalala ny fahafaliany va hianao? Mahatezitra ahy ny fanaon' io zazalahy io. Mahavokisa ireo ondry ireo, ry ahitra, fa ta-hahita ny fahavokiny aho. Tsy misy fahafahan' ny olona amy ny fahafatesana. Maharavo tokoa ny fahamorán' io mpampianatra io. Faingana ny fahafatin' ny jiro halina, fa tsy toy ny fahafatiny matetika. Mahaso ny fahasoavan' Andriamánitra. Ny fahatahorana an' Andriamanitra (no) voaloham-pahendrena.

61.—THE VERBAL PREFIX “*MANKA-*.”

Another verbal prefix is “*manka-*,” or “*mank-*” before vowels. It is a transitive prefix, meaning to regard as; i.e.

Mankamàny, to regard as sweet.

It sometimes implies motion to, as *mankàny*, to go there; and sometimes has a causative meaning, as

Mankaràry, to make ill.

Root.		Indic. Act.		Imperative.	Rel. Indic.	Relative Imper.
Sitraka	pleasing, gratifying	mankasitraka	to reward, to express gratification of	mankasitràha	ankasitrahana	ankasitràho
Mamy	sweet	mankamamy	to regard as sweet	mankamamia	ankamamiana	ankamamio
Telina	swallowed, acceptable	mankatélina	to express pleasure with	mankateléma	ankatelemana	ankatelèmo
Fy	delicious	mankafy	to regard as delicious	mankafiza	ankafizana	ankafizo
Hala	hated	mankahàla	to hate	mankahalà	ankahalana	ankahalao
Laza	fame, honour, glory	mankalàza	to worship	mankalazà	ankalazana	ankalazao
Rary	?	mankarary	to make ill	mankararia	ankarariana	ankarario
Hia	leanness	mankahia	to make lean	mankahiàsa	ankahiazana	ankahiàso
Any, Amy	there	mankàny, mankàmy	to go there	mankanèsa	ankanesana	ankanèso

It is also used with all adverbs of place, as : *mankao*, *mankaty*, *mankerôa*, *mankaiza*, etc. etc ; but only *mankany* has an imperative and relative.

Again, the nouns in “*mp*” and “*f*” from the indicative are used ; and from the above list of relatives in “*f*” we get reward, (*sitraka*), pleasure with (*sitraka*, *mamy*, *telina*), deliciousness (*fy*), hatred, praise (worship), illness, leanness, etc.

Ambànilanitra (s.), the people.

EXERCISE LXXXVII.—TRANSLATE INTO ENGLISH.

Fantatsika rehetra ny fankahalan' Andriamanitra ny ratsy. Mankasitraka ny vahoakany ny andriana, ka hoy izy hoe : “Ny fankasitrahana, ny fankatelemana, ry ambanilanitra, fa manan-drainy aho, manan-dreny, manana anareo ambanilanitra ; fa veloma hianareo, hotahin' Andriamanitra.” “Mankanesa atsy aoriako, ry Satana.” Mankarary ny hatsiaka. Mankahia ny fahoriana. Mpankalaza an' Andriamanitra ny mankamamy ny teniny. Mankany Ikopa ny rano. “Tahaka ny homam-bary : ka samy mankaty ny am-bavany.” Ankasitrako tsara ny zanaka, raha manao marina, ary aza ankahalaina (*passive form of mankahàla*) akory, fa anaro raha manao ratsy. Nankaty amiko ny anabaviko omaly. Hividy sy hivarotra (no) ankanezantsika any an-tsena matetika. Mampahory ahy ny ankahiazanareo ny ombiko. Ny mpankasitraka am-bava dia tsy tian' ny ankasitrahana. Ny hoe : “Veloma, soava, tsarà” tsy mahavelom-bady aman-janaka. Nankaiza ny tanteliko teto ?

62.—THE VERBAL PREFIX “*MA-*.”

There remains one more verbal prefix, “*ma-*,” or “*m-*” before vowels. It is used to form transitive and intransitive verbs, and like the other active prefixes it takes the nouns in “*mp*” and “*f*” from the indicative, and in “*f*” from the relative. It has also causative and reciprocal forms; i.e.

From Tory, sleep, we get

Matòry, to sleep (Imp. matoría).

Mpatòry, a sleeper.

Fatòry, manner of sleeping.

Fatoriana, time, etc., of sleep.

Mampatòry, to cause to sleep.

Ampatorina, caused to sleep (Imp. ampatorfo).

Mifampatòry, to put one another to sleep.

Ifampatoriana, the putting one another to sleep.

These verbs are rare; the following list contains all we can find, some of which were given on page 50.

Root.	Indic. Act.		Imperative.	Rel. Indic.	Relative Imper.
Hita	mahita (tr.)	to see	mahità	ahitana	ahitao
Toky	matóky (tr.)	to trust	matokia	atokiana	atokio
Haritra	mahàritra (tr.)	to endure	maharéta	aharetana	aharéto
Handro	mahàndro (tr.)	to cook	mahandròra	ahandroana	ahandròy
Tory	matòry (int.)	to sleep	matoria	atoriana	atorio
Andro (?)	mandro (int.)	to bathe	mandròra	androana	androy
Anana (?)	manana (tr.)	to have	manàna	ananana	anàno
Aka (?)	maka (tr.)	to fetch	makà	akàna	akao
Hay	mahay (tr. and int.)	to be clever	mahaiza	ahaizana	ahaizo

Miàramila (s.), soldier.

Rihana (s.), ceiling.

Famindràmpó (s.), mercy.

Andrao (conj.), lest.

EXERCISE LXXXVIII.—TRANSLATE INTO ENGLISH.

Mahita antsika rehetra Andriamanitra. Mahareta ny mafy tahaka ny miamirama tsara hianao. Matoria, fa alina. Matokia an' Andriamanitra, fa maharitra ny famindrampony. Mandrahoa vary, rankizy, fa noana ny zaza. Ny faharetana amy ny marina (no) ananantsika sitraka amy ny olona. Androy io rano mafana io. Makà solika, andrao maty ny jironareo. Mahaiza mianatra mba ho hendry hianao. Tsara izany fahaizanao mipaika vato izany. Ny fakanao ahy omaly dia tsy nekeko, satria tsy hitako izay naha-fahako tamin' iny. Tsy tsara ny fatoriantsika halina, satria betsaka ny voalavo nikorataba tao amboni-rihana. Ny fananan' ny olona (no) tsy mampatory azy indraindray. Mahareta amy ny fanaovan-tsoa, fa mahamen-drika antsika indrindra izany.

63.—ABSTRACT NOUNS IN “HA-,” AND “HA-....ANA.”

We have studied the abstract nouns in “*faha-*.” There are two more in “*ha-*” and “*ha-ana-*.” As to the difference in meaning between the abstract nouns in “*faha-*” and these two, Pere Webber says that “*hatsàra*” signifies intrinsic goodness; “*hatsaràna*,” extrinsic goodness, or goodness embodied in deeds; “*fahatsaràna*,” goodness as a source or principle of good deeds. As to their formation, see the following list.

Tsara	good	hatsàra	hatsaràna	goodness
Ratsy	bad	haratsy	haratsiana	badness
Maitso	green	hamaitso	hamaitsàna	greenness
Lava	long, tall	halàva	halavàna	length, tallness
Vaventy	huge	havaventy	haventèsana	hugeness
Tanóra	young	hatanóra	hatanoràna	youth
Mena	red	hamèna	hamenàna	redness
Fohy	short	hafohy	hafohésana	shortness
Be	great	habè	habeàzana	greatness
Kely	little	hakèly	hakelèzana	littleness
Vao	new	havao	havaozana	newness
Antitra	old	hahantitra	hahantèrana	old-age
Ela	long (of time)	hahela	hahelàna	length (of time)

Ora (s.), hour. Tsy mihoatra, not more than. Vòankàzo (s.), fruit.

EXERCISE LXXXIX.—TRANSLATE INTO ENGLISH.

Mampiseho ny hatsàrany izany. Derainy Solomona ny hatsaràn' ny fahendrena. Tahaka ny ketsa ny hamaitsony. Ny fahamaitson' ny ahitra dia mahafinaritra. Roa amby ny folo ora (no) hahelan' ny alina izao. Miasà raha mbola tanora, fa ho avy ny hahanterana, ka tsy hahazo miasa intsony hianao. Tsy mihoatra izao ny hamenany. Mahagaga ahy izany havaventin' izany amboa izany. Fahadimy ny halavan' ny hazo. Mahadikidiky ny olona ny haratsian' ny hena. Malemy ny hahantitry ny voankazo sasany.

64.—PASSIVE VERBS FROM ABSTRACT NOUNS.

The class of words just studied have passive forms; i.e.

Passive Indic.		Passive Imper.	Passive Indic.		Passive Imper.
Hatsaraina	to be made better	Hatsarao	Habeàzina	to be made larger	Habeàzo
Hazavaina	„ „ clear	Hazavao	Havaozina	„ „ new	Havaozy
Halavaina	„ „ long	Halavao	Hamaizina	„ „ dark	Hamaizino
Hatanoraina	„ „ a lighter colour	Hatanorao	Haratsina	„ „ abused	Haratsio

<i>Passive Indic.</i>		<i>Passive Imper.</i>	<i>Passive Indic.</i>		<i>Passive Imper.</i>
Hamoraina	to be made easy	Hamorao	Hamafina	to be made hard	Hamafio
Hafohézina	„ „ shorter	Hafohézo	Hasiahina	„ angry with	Hatsiaho
Hakelézina	„ „ less	Hakelézo	Haleména	not used	Haleméo
Hamaitsoina	„ „ green	Hamaitsoy			(soften)

Tezitra (adj.), angry.
Feo (s.), sound, voice.

Vahiny (s.), stranger, visitor.

EXERCISE XC.—TRANSLATE INTO ENGLISH.

Hazavao tsara ny teninao mba ho fantatry ny olona rehetra ny hevitrao. Efa nohazavaiko hiany, fa tsy fantatro izay tsy anaikeny. Hatanorao kokoa ny vony sy ny maitso, fa tanoranora hiany ny mena. Aoka izao, fandrao simba izy raha hatanoraina indray. Mazava loatra ny jiro, ka tsy mety mankao ny totozy, fa raha hamaizininao kely dia ho avy avokoa izy rehetra. Lehibe izao entana izao, ka halavao hiany ny tady. Aza hasiahina ny ombin' olona, andrao mahatezitra ny tompony. Raha hahohezinareo indray iny kofehy iny dia tsy ho ampy. Hamafimafio kokoa ny feonao, fa tsy reko akory ny teninao sasany. Vaovao izao ny trano-fivavahanareo, ry havana, ka aoka mba hohavaozinareo koa ny hevitrareo. Aza haratsina ny tenin' ny antitra. Hatsaratsarao kokoa ny trano, fa ho tonga ny vahiny. Aza hamoraina loatra ny fitondra olona, andrao mihamaditra izy.



65.—DERIVATIVE NOUNS ENDING IN “ANA.”

There is yet another class of verbal nouns to be studied ending in “ana.”

<i>Root.</i>	<i>Derivative.</i>		<i>Root.</i>	<i>Derivative.</i>	
Tsangana	tsangàna	straightness, upright- ness	Lambana	lambàna	breadth
Serana	seràna	sea-port	Sampana	sampàna	branching (as a road)
Vovona	vovòna	the ridge of a house	Fatotra	fatòra	bonds
Levina	levèna	burial	Lahatra	lahàra	order
Valona	valòna	folds, as a piece of ca- lico, etc.	Toetra	tòera	place, position
Horona	horòna	a roll of paper	Hary	haréna	riches
Tokona	tokòna	threshold	Saly	salàza	mast (of a ship)
Lanona	lanòna	play, games	Tety	tetèza	a bridge
Tana	tantàna	mallet	Fehy	fehèza	a bunch, a bundle

Mipàsoka, mipasóha (v. tr. and int.), to smooth, to iron.

Fahavàratra (s.), summer.

Tsihy (s.), a mat.

Midina (idina) (v. int.), to descend.

Manàntona (hàntona) (v. tr.), to hang up.

EXERCISE XCI.—TRANSLATE INTO ENGLISH.

Aza mitsangana eo an-tokonana, fa mankararin' ny sery ny mitsangana eo. Lanonana fahavaratra : ka ny maraina hiany no izy. Aza mandrava laharana. Tapaka, hono, ny tetezana, ka nampanamboarina halina hiany izy. Miharia harena ho anareo any an-danitra. Notolorany horonantaratsy sy voninkazo iray fehezana izy teo amy ny sampanan-dālana mankany an-tanàna. Ity toerako ity dia antonon' ny tsihy iray lambanana hiany. Akao tantanana aho hipaihako ity vato mainty ity hanaovantsika tokonana. Ametrahan' ny Andriana miaramila ny seranana rehetra. Aza malahelo diso levenana, fa ny ho faty mbola ho be. Nahita zavatra tahaka ny valonandamba nidina avy any an-danitra Petera. Faharoa amby ny folo sy irain-jehy (no) halavan' io vovonana io. Triaro manaraka ny tsanganany ny lamba, fa aza tapahina amy ny lambanany. Ahantony amy ny salazana ny tady. Pasohy tsara iny lambako iny, ary aza atao valonam-balo, fa ataovy valonana efatra. Ary notapahiny ny fatorany, ka faly izy.



66.—THE DEFINITE ARTICLE.

"*Ny*" is the only definite article in the language, and is equivalent to the English article "*the*." It is used to define common nouns and to turn other parts of speech into nouns; it is prefixed to words when a whole class is referred to; is used after *tahaka*, *toa*, *hoatra*, etc., in general comparisons; before a noun made definite by a suffix pronoun; frequently with abstract nouns; and with the words *anankiray*, *sasany*, *maro*, and *rehetra* the article is often used when in English it can be dispensed with.

Vody (s.), edible roots.

Vomanga (s.), sweet potatoes.

Fangady (s.), a spade.

Ràharàha, business.

Toho (s.), a kind of fish.

Vovo (s.), a net.

Volo (s.), colour.

EXERCISE XCII.—TRANSLATE INTO ENGLISH.

Aza manamarina ny meloka, na manitsy ny diso. Gaga ny fangady, fa tsy misy vody ny vomanga. Mamy ny siramamy, nefa ny fary mba mamy talohany. Fy ny atỳ, mamy ny arỳ. Tsara ny mijery ny mamy, fa tsaratsara kokoa ny mihinana azy. (Ny) anao atao, fa aoka hataoko (ny) ahy. Ny madio iray, ny maloto roa, ka telo izany ny isan' (ny) azy. Tahaka (ny) reniny hiany ny zaà. Hoatra ny saka (ny) habeny, fa (ny) sofiny hoatra ny any ny ondry. Toy ny totozy sy ny voalavo : iray volo, fa tsy iray raharàha. Toy ny toho miditra am-bovo : mazava idirana, fa maizina ivoahana. Jereo (ny) marina, ary diniho (ny) mahitsy. Fotsy (ny) olona sasany, ary mavo-mavo (ny) sasany. Maro (ny) te-ho mahay, fa tsy avelan' (ny) halainana. Nihaona tamiko (ny) lehilahy anankiray omaly. Samy tokoqy hidera an' Andriamanitra (ny) olona rehetra.

67.—THE OMISSION OF THE ARTICLE.

The article is omitted before nouns in apposition; nouns in the vocative case; before accusatives used adverbially, instrumentally; limiting the application of an adjective or verb; and after “*no*.” The last case will be considered under “*no*.”

Goaika (s.), a crow.

EXERCISE XCIII.—TRANSLATE INTO ENGLISH.

Rasandy mpampianatra. Rakoto mpanefy. Rainay Izay any an-danitra. Alikanao io. Mifoha maraina ny goaika. Miasa alina ny voalavo. Nikapoka ahy tehina izy. Tsara trano ny raiko. Miova endrika ny voninkazo. Voaova lamba ny zaza. Hikapoka anao (no) nampitondrany ahy tehina. Nanoratra episitily maro Paoly Apostoly. Masiaka iny ombinao iny. Matory hariva (ny) zanakao. Tsara ravina ny hazo. Namely totohondry azy (ny) sasany. Hanasa (ny) akanjoko (no) nanalako anao. Mihirà anaka. (Ny) eo amoron-dàlana (no) tranony. Mahadikidiky ahy Rabe mpivarokena. Ratsy akanjo (ny) malahelo. Vitsy teny ny olona hendry. Lambanao ity. Niova hevitra indray ny lehilahy. Ratsy rivotra ny tanànanareo. Nampividy omby sy ondry ary vorona aho. Nasehon-dRakoto mpanoratra ny taratasy sy (ny) vidiny.

68.—THE PERSONAL ARTICLE.

The Malagasy has a personal article “*I-*,” used before proper names; the personal prefixes *Ilay*, *Ilehy*, *Ra-*, *Ray* (plural), and *Andriana* are also used. These are usually placed before proper nouns, but they are frequently used with common nouns, as names of persons.

Zandry (s.),	a younger brother or sister.
Ranaotra (s.) or Naotra (zaotra)	} brother-in-law, sister-in-law.
Zoky (s.),	an elder.
Ikàky (s.),	father.
Inèny (s.),	mother.
Ranaivo (s.), Ravao (s.) etc., Raboto (s.),	} names of persons.
Ramatoa (s.),	name of respect for a woman.
Maty,	to be in danger.
Ay ! (Int.),	O !

EXERCISE XCIV.—TRANSLATE INTO ENGLISH.

Sitrak' itompokovavy izany ka hataonay. Eny, tsara izany, razandry. Atopazy ny masonao, ramatoa, ka jereo iry tendrombohitra, fa ao izokinao. Andrianaivo, hoy ralehilahy tamy ny zanany, andeha maka hazo. Lazao amin' ivadinao, rangahy, fa misy akanjo tsara any. Veloma, hono, hianao, hoy isakaizanao. Mihira Ilaivao, ka mitomany Andriamatoa Rakoto. Maty aho ray olona ay! Veloma hiany ry zareo. Ataon' itompokolahy iroa ho marina angaha izany, ka ekeny. Marina va izany teninao izany, ry naotra? Dia hoy razazalahy: Iza no Andriamanitr' Ikaky, ry neny? Antsoy Iboto, ka omeo azy ny alika.

69.—HOW THE WANT OF AN INDEFINITE ARTICLE IS SUPPLIED.

There is no indefinite article in the Malagasy language. Its want is supplied by the omission of *ny*, by the use of *anankiray* and *sasany* in the semi-definite sense of *some, certain*; by using the relative pronoun *izay* in an indefinite sense; and by using the verb *misy*.

Miala satroka, to take off the hat.

EXERCISE XCV.—TRANSLATE INTO ENGLISH.

Nahita omby mavo izahay. Misy saka mainty ao. Voron' olona iny. Hano izay tsara. Makà vato. Itondray vilia sy antsy aho. Nisy miaramila namono alika tamy ny Alakamisy. Zavatr' andriana iny ka mialà satroka. Olona malaza (ny) rainy. Mahafaly ahy, ka homeko peso, izay miteny malemy. Misy olona ao an-tranonay. Alikà io. Nitaingina soavaly fotsy izy. Manana akanjo aho. Misy nosy atao hoe Java.

70.—THE ADVERBS OF PLACE.

The following are the adverbs of place.

<i>Seen.</i>		<i>Unseen.</i>
Etỳ, etikatra,	Here	Atỳ, atíkatra,
Eto, etóana,	„, (further off)	Ato, atóana,
Eo,	There	Ao,
Etsỳ, etsiana, etsikatra,	There (nearer)	Atsỳ, atsiana, atsikatra,
Eny,	There (general)	Any,
Eròà, eròana, erókatra,	Yonder	Aróà, aróana, aróakatra,
Erỳ, erikatra, or irỳ, etc.,	Yonder (further)	Arỳ, arikatra,

Those beginning in “*e*” generally refer to what is seen and pointed out; while those in “*a*” belong to what is vague and unseen. The forms ending in “-*katra*” and “-*roana*” are wider in meaning than the simple forms.

We have already seen that these adverbs take past and future tenses, and need not add more.

Sometimes they are placed before and after words, like the demonstrative pronouns, as

Any an-trano any, There in the house.

To give them an indefinite meaning, or to express relations of time, *ho* is placed between them, as

Ato ho ato, Hereabout.

Tato ho ato, Lately.

Or even used alone in the past tense as *teo*, recently, just then.

We have also seen that the prefix “*manka-*” makes them verbal.

With *avy* (coming) prefixed they may be translated by the word hence, thence.

EXERCISE XCVI.—TRANSLATE INTO ENGLISH.

Eto an-tanako ny vola. Hividy zavatra ato an-tsena isika. Nankaiza Ranaivo? Nankany an-tsaha any izy. Misy antsy ao ambony latabatra. Ambátomiangára irỳ. Aiza? Irỳ andrefana irỳ. Irikatra? Eny. Aroa an-dalana aroa izokinao, ka mankanesa ao aminy. Tsy avelany hankany aho. Apetraho etsy ny lambanao, fa maloto eo, ka andrao simba izy. Eto? Tsia, eroa ambony seza. Misy omby masiaka, hono, aroakatra. Tsy ao akory ilay omby masiaka, fa arỳ ambany arỳ. Tsy ao intsony izy, fa efa nankary atsimo lavitra arỳ. Atsimo aiza? Arikatra atsimo arỳ. Napetrako teto ho etỳ izy. Tsy misy eto, fa nidina any hó any izy angaha. Eroa ny tranony. Aiza? Eroana. Hanasa lamba eto hianareo? Etoana izahay (nó) hanasa, fa lavitra loatra erỳ Ankátso. Ento etsikatra an-tsaha etsy ny ombinao, ry Iboto, fa aza nankary ambony arỳ intsony. Nihamaitso ny ahitra tato ho ato. Fa tatsy ho atsy dia saiky maina izy.



71.—ADVERBS OF TIME.

The following is a list of the chief adverbs of time.

Anfo	to-day (the part to come)	Raha áfaka átsy ho átsy kokoa	after a time (e.g., some days)
Andro any	to-day (the part gone)	Androtriny, androtrizay	at that very day (past)
Omaly	yesterday	Isan-andro	every day
Ampítso, rahampítso	to-morrow	Isam-bolana	every month
Afak-ampítso	the day after to-morrow	Isan-droa-volana	every two months
Raháfak-ampítso			

Isan-telo-volana	every three months	Hatrizay hatrizay	from of old, from eternity (indefinite past)
Isan-enim-bolana	every six months	Fahiny	formerly
Isan-taona	every year	Matétika	often
Ankéhitryny, ankehitrino izao, amin' izao	now	Indraindray	sometimes
Vao faingana, haingana	quite recently	Tontolo andro, mandritra ny andro	all day long
Tamin' izay	upon that	Hatry naraina	ever since morning
Miaraka amin' izay	at that moment	Mandrakariva	till evening, continually
Miaraka tamin' izay	do. (past)	Lálan-dava	incessantly
Hatrizay	since the time of	Ràhatèo	already, beforehand
Rahatrizay	hereafter (indefinite future)	Rehèfa, rehèfèfa	presently
Fahizay, or fahizany	at that time (<i>faha-</i> is used with many words to express past time)	Tsy mbola	never

Ingáhy (s.), the master.

EXERCISE XCVII.—TRANSLATE INTO ENGLISH.

Anio raha hihaino ny feony hianareo. Tsy hanoratra intsony aho rahafak-ampitso. Niandry anao hatry naraina ny olona. Miakatra isan-enim-bolana ny mpampianatra. Tonga ato an-trano izy izao. Mitomany lalan-dava ny zazakely, fa marary izy. Niasa mandritra ny andro izahay. Tonga androtriny ny taratasin' ny vazaha. Ho maina ny ahitra sasany raha afaka atsy ho atsy. Hano miaraka amin' izay ny varinao, ry Iboto, fa handeha faingana isika. Masaka rahateo ny hena, ka tsy hahandro azy intsony akory hianao. Mividy TENY SOA dimam-polo amby roan-jato isam-bolana Ingahinay Tsy mbola nahita lolo tsara tarehy hoatra ity aho, hatrizay nahavelomako. Novidiko andro any ity satroka ity. Nitentina loko mena, hono, ny olona ary avaratra ary fahiny. Ary izao sasany ny tanany raha azon' ny loko. Hoy ny rainy hoe: "Modia," dia nody niaraka tamin' izay izy. Manasa lamba matetika ny olona any aminay. Mivavaka intelo isan-andro izay lehilahy izay. Miakatra aty an-tanàna indroa isan-taona izy rehetra.

72.—ADVERBS OF MANNER, AND AFFIRMATION, AND NEGATION, ETC.

Fatratra	earnestly, strenuously	Kokóa	more and more, a little more
Tsimòramòra	easily	Aza, avy	even
Tsikèlikély	by small degrees	Saiky, saika, vaiky, vaika	almost (but not effected)
Tsipòtipòtika	piecemeal	Madiva ho, efa madiva ho	almost (and will or can be accomplished)
Loatra	exceedingly, too	Hafoto-pe (fototrafe)	to the thighs
Mainka	rather, all the more		
Koa	too		
Kosa	on the contrary		

Havaniana (vaniana)	to the loins	Aza	let not (the sign of prohibition)
Hahelika (helika)	to the armpit		perhaps
Hatènda (tenda)	to the throat	Angàha, angàmba	probably
Hafàladià (fàladià)	to the sole of the foot	Tokony ho	perchance
Hakitro (kitro)	to the heels	Sendra	perchance (used only of suppositions)
Hàlohàlika (loha hali- lika)	to the knees	Tahiny	(before a word) indi- vidually
Havava (vava)	to the mouth	Samy	(after a word) wholly
Eny	yes		apiece, individually
Tsia	no	Avokàa	
Tsy	not	Avy	

EXERCISE XCVIII.—TRANSLATE INTO ENGLISH.

Aza omena tsipotipitika ny volako, fa omeo avokoa. Saiky maty izy raha tsy nandeha tsimoramora ny soavaliny. Tokony ho vitako intelo manao angaha ity. Milalao ny ankizy, fa nanoratra kosa aho. Mamy ireto; ity koa mamy, sady manitra fatratra. Madiva ho faty ny jiro. Efa ho hariva ny andro, ka mody avokoa ny akoho. Nokapohinao angaha ny soavaly, ka mihamaditra loatra izy. Ny omby aza mahalala ny tompony, ka mainka ny olombelona. Raha tahiny tonga anio ny zandriko, dia hirahiko hankany aminao izy. Angamba tsy ho tonga anio ny zandrinao, fa nihatondraka ny rano ka tonga hahelika izy izao. Io avy (no) atahoranao. Aza matahotra foana, ry naotra, fa azontsika avokoa ny vidin' omby. Hano tsikelikely ny varinao. Mafimafy kokoa ny vato noho ny hazo, nefa mora vaky kokoa kosa ny vato raha sendra mitovy ny hateviny.

73.—THE ADVERBS OF QUALITY OR MANNER.

The want of adverbs of quality or manner is supplied by adjectives, prepositional phrases, and verbs, as :

Tsy tiako *mainity* izany (*mainity*, black), used for *exceedingly*. Mihira *tsara*, to sing *well*. Manao *am-pitaka* (*fitaka*), to act *deceitfully*. Maka *an-kafetsena* (*fetsy*), to get *cunningly*. Manao *am-pifehezana* (*feh*), to do *authoritatively*, etc.

The Interrogatives *aiza* (of place) and *oviana* (of time) are already known. There remain *rahoviana*, when (of the future), *akòry*, how; *ahóana*, how. Manao *ahóana* (with past and future—*nanao*, *hanao*), in what manner, of what kind, etc.; *atao ahóana* (with past and future *natao*, *hatao*), how, implying difficulty.

Tsy maintsy, must.

Lòlom-pò (lolo and fo) (s.), malice, spite.

Misásaka (v. int.), to be cut in half.

EXERCISE XCIX.—TRANSLATE INTO ENGLISH.

Miteny an-katezerana hianao, ka tsy maintsy ho diso. Aiza ny tranonareo ? Halako mainty ny mihira an-kalainana. Nanao ahoana ny nanoratany ny anarantsika ? Nanoratra tsara izy. Oviana ny satroka (no) novidina. Atao ahoana (no) fahandro ny vary ? Akory hianao, ry havako ? Aza manao an-dolom-po amy ny namanao. Miteny malemy izy. Rahoviana hianareo (no) hankary aminay ? Manao ahoana ny reninao ? Matory am-pihinana io zazakely io. Ka hatao ahoana izy ? Milomano mitsangana Ranaivo. Mitomany an-kahoriana Ramatoa. Vaky nisasaka ny lovia. Triatra mitsivalana ny lambako. Triatra mitsangana ny akanjoko, ka mba zairo kely.



74.—THE PREPOSITIONS.

The simple Prepositions are few, the following being the chief :

Amy, to, with, from, into, on.
Any, belonging to.
Akaiky, near to.
Afa-tsy (fully *afaka tsy*), except.
Ambàraka, until.
Araka, according to.

Hatra, from, or to.
Ho, ho any, for, to.
Mandraka, until.
Noho, on account of, because of.
Tandrify, opposite to.

Arobòhy (pass. imp.) (roboka), put in. Ataovy, put.

EXERCISE C.—TRANSLATE INTO ENGLISH.

Niresaka taminy (*to*) aho, ka nolazainy (tami-)ko ny heviny. Avia hiresadresa, fa mahafaly ahy ny miresaka aminao (*with*). Andeha hiaraka aminay (*with*), anaka. Aza entinao mankany aminy (*to*) iny boky iny, fa avy taminy (*from*) hiany izy. Arobòhy amy (*into*) ny rano ny tongotrao. Ataovy amy (*on*) ny gorodona ny elonao. Ho avy angamba ny olona amy (*on*) ny Asabotsy. Aza alainao ireo taratasy ireo, fa any (*belonging to*) Jaona. An' (*belong to*) iza kosa ireto penina ireto ? Misy voninkazo tsara tarehy eo akaikiny (*near to*). Tsy manana sakaiza afa-tsy (*except*) Rakoto izy. Aza miala eto ambara- (*until*) pahatongan' ny reninao. Arindrino ny varavarana kely ambara- (*until*) pihinako. Andraso mandra- (*until*) pihaviny. Firy moa ny isa hatramy (*from*) ny iray ka hatramy (*to*) ny iraka amby roa-polo ? Hatramy (*from*) ny Aogosta ka hatramy (*to*) ny Martsa, dia mafana ny andro. Vidiko ho any (*for*) ny sakaizako ireto zavatra ireto, fa ho any (*to*) Toamasina izy rahafakampitso. Ekeko hiany ny teninao noho (*on account of*) ny fitiavako ny rainao. Nitsangana tandrin' ny Andriana ny zanany.

75.—THE PREPOSITIONAL PREFIXES.

There are four prepositional prefixes, “*a-*,” “*an-*,” “*am-*,” and “*i-*,” which, when joined to nouns, make a class of Compound Prepositions. The following are the more commonly used :—

- | | |
|---|---|
| <p>A- Afovàna (fo and voa), in the midst of.
 Alòha (loha), before.
 Aoriana or ariana, behind.
 Amòrona (morona), on the brink of.
 Atsimo (tsimo), south of.
 Atsinànana (tsinana), east of.
 Avàratra (vàratra), north of.</p> <p>An- Anatrèhana (atrika), in the presence of.
 Anàty (àty), inside of, within, among.
 An-dàfy (lafy), on the other side of.
 An-dàny (lany), do.
 An-défitra (lefitra), on the left of.
 An-dòha (loha), on, or at the head of.
 Andrèfana, west of.
 An-élanélana (elanelana), between.
 An-ila (ila), at the side of.
 An-ivona (ivo),
 An-koatra (hoatra), beyond.
 An-kavía (havia), at the left hand of.</p> <p>Avo be (adj.), lofty. Zavona (s.), mist.</p> | <p>An- An-kavànana (havànana), at the right hand of.
 An-kila (ila), on the side of.
 An-tàmpona (tàmpona), on the of.
 An-ténatèna (tenatèna), in the middle (as of an ascent, road, etc.).
 An-tsísina (sìsina), on the edge of.</p> <p>Am- Ambàny (vany ?), beneath, below.
 Ambòny (vony ?), above.
 Am-bódy (vody), at the bottom of.
 Am-povòany (fo and voa), in the middle of.
 Am-bàdika (vadika), on the other side of.
 Am-píta (ita), on the other side of a river, etc.
 Am-bòho (voho), at the back of.</p> <p>I- Ifòtotra (fototra) on the tree.
 Imàso (maso), in the eyes (sight) of.
 Ivéla (vela ?), outside of.
 Ivòho (voho), at the back of, behind.</p> <p>Lalomoàra (s.), a cupboard.</p> |
|---|---|

EXERCISE CI.—TRANSLATE INTO ENGLISH.

Nafindrany ao am-povoan-trano ny latabatra. Nandeha talohako izy, ka efa tonga erỳ an-dafy atsinanana erỳ izy. Nitsangana teo aorianao aho. Misy hazo avo be eo amoron-kady atsimon-tanàna. Mipetraha eo an-kavian-drainao, fa ny zokinao efa mipetraka eo an-kavanany. Inona no ataon' io lehilahy mijanona an-kilam-bavahady io? Misy zavona kely erỳ an-tampon-tendrombohitra. Teo an-tenatena làlana (no) trany izahay. Monina eo antsisin-tanàna ny havanay rehetra. Nentina teo anatrehan' ny mpitsara izy, ka nasainy nokapohina teo imason' ny vahoaka. Mijanona eto an-kilako, fa aza mitoetra ao ivohoko. Tao ambonin' ny latabatra (no) napetrakao ny satroko, sa tao ambaniny? Navelako ao am-bodin' ny lalomoara izy, tompoko. Mankanesa ao am-badik' io tendrombohitra io, fa aza mijanona

eo an-tenatenany na mankeny an-tampony. Misy antsy ao am-bodin' io seza mangamanga io. Masaka ifotony itony akondro itony, ka izany (no) mankamamy azy loatra. Latsaka an-ivony iny, ka saro-miala. Mandry an-defitra, ka saro-mifoaha.



76.—SUBSTITUTES FOR PREPOSITIONS.

The verbs *avy*, *miàla*, *manàtona*, *mamàky*, *manodidina*, *manà-raka*, *misòlo*, *miàraka*, etc., are used as substitutes for our prepositions implying motion to or from, respecting, according to, etc., as in the following sentences :—

Tonga *avy* any Ambóhimanga ny ankizy,
Avy tany Naméhana (no) nihavian' ny rainy,

Ento *miala* ny soavalinao, hoy ny diman-jato-lahy,
Ka dia nentiko *niala* faingana izy,
Ento *manatona* ny reniny io zaza io,
Natosiko *nanatona* ny vata ny vato,
Mandeha *mamaky* ny tsena ny omby,

Notarihany *namaky* ny tanàna ny miaramilany,
Mitsangana *manodidina* ny rainy ny zanany lahy,
Fa nipetraka *nanodidina* ny reniny ny zanany vavy,
Valio *manaraka* ny nataony izy,

Apetraho eo iny *hisolo* ilay very,
Andeha *miaraka* amyny sakaizanao,
Nitondra ny zanany *miditra* izy,
Nandeha *nidina* ny tohatra aho,
Noroahiny *nivoaka* ny omby,
Aza atsipy *mihoatra* ny manda ny vato,

The children have come *from* Am-bohimanga.

His father came *from* Naméhana.

Take your horse *away*, say the guards.

And so I took it *away* quickly.

Take that child *towards* its mother.

I pushed the stone *towards* the box.

The oxen are going *through* the market.

He led his soldiers *through* the town.

His sons stood *round* their father.

But his daughters sat *round* their mother.

Answer him *according* to (what) he did.

Put that there *instead of* the lost one.

Go *with* your friend.

He took his children *in*.

I went *down* the ladder.

The oxen were driven *out* by him.

Do not throw the stone *over* the wall.



77.—SUBSTITUTES FOR PREPOSITIONS (CONT.).

The verb itself sometimes contains the force of the preposition.

Mitomany voankazo ny zazakely,
Aza *mihomehy* olona hianareo, ana-
ka,

Nifady hen-ondry ny ray aman-
dreniny taloha,

Hiala akanjo aho, fa handro,

Aza *mandainga* azy intsony,

Aza *misangy* zaza raha eo am-pian-
gonana,

Miery ny havanao va hianao ?

Malaina *hiera* azy amy ny mpampia-
natra aho,

Ho lavo ny zazakely, fa *mitaingina*,
ampiantany,

The child is *crying for* fruit.

Do not *laugh at* anybody, children.

His father and mother *abstained from* mutton formerly.

I *will take off* (my) coat, for (I am about to) bathe.

Do not *tell lies to* him any more.

Do not *play with* children when in chapel.

Are your *hiding from* your relative ?

I am unwilling (lit. idle) to *ask leave for* him from the teacher.

The child will fall, for (he) *is on* the wall.

The relative verb often obviates the necessity of using a preposition, as

Nitondrany vola aho,

I was the person for whom he brought money.

Nividianany akanjo ny reniny,

His mother was the person for whom he bought a garment, or

He *bought* a garment *for* his mother.

Nanaovany trano ny zanany,

He *built* a house *for* his children.

Iasana avoko; *itataram-poza*; *anarahana* Andriana hena.

Edible roots are *dug for*; *gutters are made for* crabs; the sovereign *is followed for* beef.

There are some verbs that govern two accusatives which require a preposition before one of them in English, as

Mamely *sabatra* azy izy,

He strikes him *with a sword*.

Namely *totohondry* azy aho,

I struck him *with* (my) *fist*.

The suffix of the passive and relative verbs always has the preposition "*by*" expressed in the addition of the suffix pronoun to the verb, as

Nokapohiny aho,

I was *struck by* him.

Nantsoiny aho,

I was *called by* him.

Nanalantsika ny vola,

(Some) of the money was *taken by* us, etc.



78.—THE PARTICLE “NO.”

The emphatic or discriminative particle “no” is very difficult to be understood by persons just beginning to feel their way in the language. I would advise learners to abstain from its use entirely unless they feel *quite sure* that it is wanted. Never use it as an equivalent for the English verb “to be.” A careful examination of Exercise CII. will show its use almost in the place of the article, after “izao,” “hoy” followed by a passive verb, or verbal noun. Its use after interrogatives was shown in a former paragraph.

Rafòzana (s.), father-in-law, mother-in-law.	Tsy ahòako, I care not for.
Manéry (tery) (v. tr.), to compel, etc.	Milévina (v. int.), to bury.

EXERCISE CII.—TRANSLATE INTO ENGLISH.

Izao no lazainy, ary izao no fiteniny, tompoko. Hoy no navaliko. Izao no resany. Hoy no fihiranao azy; “La, la.” Ary hoy kosa no fihirako azy: “mi, do.” Izao no lazaiko aminao, tompokolahy: “Tsy ahoako ny zavatra rehetra raha tãhiny ho tsara fanahy hianao.” Ary izao no tenin’ ny olona: Amboleo ny hazo, vidio ny vary, zarao ny vola, ka mankanesa atỳ aminay indray. Ary izao no navalinay azy: Tsy misy orana ka tsy azo ambolena ny hazo, ary lany vola ka tsy misy hamidy vary, ary ny vola efa voazara rahateo. Hoy no fiteniny Rota tamy ny rafozany hoe: “Aza manery ahy handao anao, fa ho oloko izay olonao, ary ho Andriamanitro izay Andriamanitrao, ary hilevina amy ny tany izay hilevenanao aho.” Iza no marina?

79.—THE PARTICLE “NO” DISCRIMINATIVE.

Let it be noticed that in all such sentences as are found in Exercise CIII. the “no” is used for emphasis, and the *subject is always placed before the verb*; the first sentence may be translated: *It is soft words* (and no other) that make riches easy to be got. Never use this *no* unless you want to emphasize the subject.

Lelàfo (lela and afo) (s.), flame.	Miòndrika (ondrika) (v. int.), to bend down.
Miòrika (orika) (v. int.), to go up.	Pàrasfly (s.), silk.
Osa (adj.), slow.	
Trozona (s.), a whale.	

EXERCISE CIII.—TRANSLATE INTO ENGLISH.

Ny teny malemy no mahamora harena, ary ny vava mahery no mampifanditra. Ny rano no tsy miorika, ary ny lelafo no tsy miondrika. Ny soavaly no faingam-pandeha, fa tsy ny ondry akory; ary ny tana no osa fandeha indrindra, fa tsy ny totozy. Ny ankizy no nandriatra ny akanjona, tompoko, fa tsy izaho. Ny elefanta no lehibe indrindra amy ny biby rehetra manantongotra, ary ny trozona no lehibe indrindra amy ny ao an-dranomasina, fa ny liona kosa no mahery indrindra angaha. Jaona¹ no anarany. Ny parasily no lamba saro-bidy indrindra. Vavan-olona va no tsy hitiavan-kavana? Ny hatsiaka no itafian-damba; ny mosary no ihinanan-kanina. Ny alaheloko no itomaniako. Atsy no tranon' ny mpivaro-kena. Aiza ho aiza no nametrahanao ny bokiko? Eo amy ny tanany no misy hatina. Izay manaiky hiany no iraho. Ny lava no tapaho, ary ny fohy no tohizo. Ny voankazo masaka hiany no vidio. Raha sitrakao, tompoko, ny soratra no aoka hataoko. Ny hira aloha no tokony hataoko lavorary. Ny marary hiany no aza avy. Io voankazo iray io no tsy hohaninareo. Tsy hananatra anao betsaka aho, fa ny miady amin' olona no aza atao. Ary ilay akanjoko no aoka tsy hozairina, fandrao simbanareo foana.



80.—THE PARTICLE “NO” EMPHASIZING AN ADJUNCT, OR STATEMENT.

An adjunct is sometimes emphasized by being placed first and followed by “no,” as in the first sentence: It was in the year 1869 (and in no other) that. A statement requires a reason to be given as in the sentence, “*Izàho no miteny izany, ny alaheloko*” must be translated: *The reason that I speak is my sorrow for you.* And the last three sentences show its use as a contraction of “*nahoana no*” in asking questions where a little censure is implied.

Adidy (s.), responsibility, blame. Ravóny, name of a girl.

EXERCISE CIV.—TRANSLATE INTO ENGLISH.

Tamy ny taona 1869 no nandorana ny sampy. Tamy ny Janoary faha-29 no vitanay ny raharahanay. Amy ny andro ihinananareo azy no ho faty hianareo. Tamy ny taona 1881 no teraka ny zanako. Tamy ny Zoma no maty ilay omby masiaka. Ny sampanan-dàlana no nahazo adidy, ny toko tapaka. Izaho no niteny izany, ny alaheloko anareo. Isika no nahay nihira, ny hazotoantsika. No tsy nopasohinao ny lambako? Fa no triarinareo ireto taratasin' olona? No tsy babena ny zazakely, ry Vony?

¹ A “no” must always follow where the very name is put first.

81.—THE RELATIVE.

Exercise CV. is made to show the use of the Relative verb where a direct object is considered partitively; or where the nominative case or the subject of the sentence is an indirect object, as in the last five sentences.

The following list of words taken from Mr. Cousins' INTRODUCTION are used indifferently for passive and relative voice.

Anàna	anana	possessed	Inóana	ino	believed
Anontanàna	ontany	questioned	Inonóana	nono	sucked
Ankasitràhana	sitraka	thanked	Isaonana	saona	mourned
Amboléna.	voly	planted	Isaorana	saotra	thanked
Atahòrana	tahotra	feared	Itokàna	tokana	set apart
Ianàrana	anatra	learned	Itokiana	toky	trusted
Iantràna	antra	pitied	Itomaniana	tany	bewept
Iarétana	aritra	suffered	Izahàna	zaha	looked for
Ilaozana	lao	left			

Lèlapèna (s.), a pen. Ondrikèly (s.), a lamb.

EXERCISE CV.—TRANSLATE INTO ENGLISH.

Izahao lelapiena anankiray, hono, ny zandrinao, Rajaona. Inoy kely hiany izay rehetra nolazainy. Amonoy akoho ny vahiny. Itondray peso aho. Akao rano kely ny rainao, fa mangetaheta izy. Ivaroty lamba ireo mpivaro-kepa ireo. Aniraho olona hilaza amiko, raha tahiny hitanao izy. Anesory voankazo amin' ireto tsara, ka anatero Rakoto. Anomezo azy kely io solika io, rankizy. Ividiano siramamy kely izahay, ry zoky. Hividianana sira hoe? Anesory ity rano ity fa feno loatra. Anario, hono, iretsy vato iretsy. Nanalako anankiray ilay peninao tao am-bata kely. Hilazako ny resatsika va izy? Itokiako izay voalazanao. Itomanian' ny zazakely ny reniny. Ianaro aloha ity boky ity. Inonoan' ny ondrikely ny reniny. Ilazao izy fa ho avy Razafy.

82.—THE RELATIVE (CONT.).

The Relative is also used when the nominative or subject of the sentence is an adjunct of time, place, mode, and cause, 'as illustrated in the following exercise; in the first sentence the word "*odraiko*" is the subject, i.e.: "My going home is when it is night."

Hoatrinona (adv.), how much? Ariàry (s.), a dollar.

EXERCISE CVII.—*TRANSLATE INTO ENGLISH.*

Ny andro alina no odiako. Rahampitso no hahatongavany. Impiry no hampianara^{ko} anao? Indroa no nitenenako taminy. Atỳ Imerina no itoeran' ny Vazaha betsaka. Ao anaty rano no itoeran' ny trozona. Ity tany ity no onenan' ny olona aloha. Roa volana no nialany tatỳ aminay. Ny hevitrao no anarahako anao. İzao no hanaovantsika azy. Ny ditrany no ahafoizako azy. Ny hamaminy no itiavako ny fary. İzao no amoriako anareo rehetra. Ny hetintsika no ahetezan' ny olóna ny ahitra. Ny heriny no akany ny zavatro, fa tsy heloko. Ny fahendreny no anamarinany ny zanany. Hoatrinona no ivarotanao ny elonao, ry sakaiza? Ariary no angalako azy, fa izany hiany no nividianako azy.



83.—THE RELATIVE (CONT.).

The following exercise will show the use of the relative forms in "*maha-*," sometimes used transitively, and at other times intransitively.

EXERCISE CVI.—*TRANSLATE INTO ENGLISH.*

Ny koratabanareo no tsy aharenasako ny teniny Amy ny andro ahavitany no hakako anareo. Ny teny moramora no ahavitana raharaha betsaka, fa tsy ny horakoraka. Rahampitso no hahalasanantsika ny lambany. Tamy ny andro nahalasanako no nivarotany ny ombiko. Toy izao no nahazoan' ny rainao ny entanay. Anio no hahatongavan' ny taratasintsika. Nahafatesanay omby roa ireny vahiny ireny. Ny ahafatesan' ny omby no hampiseho aminy ny fanajana azy. Hahalaniana vola be ity trano hataontsika ity. Ny ahalanian' ny vola kosa no hahatsara azy. Nahalavoanay roa ny ombinao, tompoko. Andro nahalavoany indrindra no nanofisako azy. Hahalafosako roa amby ny folo angaha ireto boky ireto izao. Ary amin' izay ahalafosany no hanaterako ny volanao.

84.—THE USE OF "*MANAO*."

The verb "*manao*" has a very great variety of meanings and the following long list of phrases will well repay study.

Manao (tao),	To do.
Manao hoe,	To say.
Manao kàratra,	To play at cards.
Manao fanòrona,	„ „ „ „fanòrona" (a native game).
Manao dòmy,	„ „ „ „dominoes.

Manao diamánga,
Manao totohondry,
Manao lanónana,

Manao angàno,
Manao fanónona,
Manao an-tsavily,
Manao vikina,
Manao dānisè,
Manao tsindriandriana,
Manao trano,
Manao volo,
Manao matso,
Manao vary,
Manao fanompóana,

Manao raràngy,
Manao ranomāndry,
Manao sava-rano,
Manao rano-refy,
Manao tsikàrok-ambòà,
Manao an-tsitrika,
Manao rano tsilāny,
Manao rano tsangana,
Manao batisa,
Manao Krīsimāsy,

Manao ba lava,
Manao fanamfana,
Manao didy lava,

Manao hamàma,
Manao kiràro verinla,
Manao peratra,
Manao dizéniny,
Manao kavina,
Manao sori-bilana,
Manao vaki-tāmpona,
Manao bango an-kàtoka,
Manao solānga,
Manao pātālóha,
Manao vy very ny ainy,
Manao ditra,
Manao botraika,
Manao an-kèriny,
Manao an-tsojay,
Manao kitóatóa,
Manao tēninaina
Manao loha-teny tsy mitòvy,

To play at kicking (backwards).

„ „ „ „fisticuffs.”

To assemble in great numbers for celebrating
some great event.

To tell fables.

To play at making riddles.

„ „ „ „swinging.

„ „ „ „jumping.

To dance.

To play at making sovereigns and people.

To build a house.

To dress hair.

To assemble for a march.

To reap, collect, or thresh rice.

To do unrequited service, whether for the sover-
eign or a master.

To run fast in carrying anybody in a palanquin.

To go slower, of the above.

To swim by throwing out the arms.

„ „ „ „bringing the arms in.

„ „ „ „throwing the hands downwards.

To dive.

To swim, or float on the back.

To tread water.

To baptize.

To celebrate Christmas by an assembly out of
doors. A Christmas picnic.

To wear long stockings.

To dress in one's best.

To wear a dress made in pieces sewn from the
neck to the skirts.

To wear a turban.

„ „ „ „patent leather shoes.

„ „ „ „a ring.

„ „ „ „a suite of clothes of one material.

„ „ „ „ear-rings,

To part the hair on one side.

„ „ „ „in the middle.

To wear the hair "in a tail" behind.

„ „ „ „pushed back.

„ „ „ „trousers.

To put forth strenuous efforts.

To be obstinate.

„ „ „ „exceedingly obstinate.

To take anything by force.

To rejoice over any one in trouble.

To act at random.

„ „ „ „recklessly.

To shew partiality.

Manao halako ombay manka-	To try and make others hate what the speaker
hàla,	hates.
Manao soa am-pò,	To act without lawful authority.
Manao teniko fe (fa) léhibè,	To lord it over others.
Manao kely tsymba mamindro,	To despise those of lower rank.
Manao havan' ny lahy sy ha-	To act fairly to one's own friends only.
van' ny vavy,	
Manao maràriràry izany en-	Your looks are as if (you) were ill.
drikao izany,	
Manao vâlabâlaka aho izany,	I am exhausted.
Manao adâladâla,	To appear to be a fool.
Manao azy ho ngéza izy,	To think himself to be something.
Manao ... ho adâla,	To think one a fool, or to make one out to be a
	fool.
Nataoko ho sira io vato io,	I took that stone to be salt.
Manao dimy an-dâlana,	To arrange in fives.
Manao efa-toko,	To make 4 divisions, or classes.
Manao ny tavany amy ny vo-	To put his face on the ground.
voka izy,	
Manao ny tânany amy ny va-	,, ,, ,, hands to his mouth.
vany,	
Manao tahin' Andriamànitra,	To say God bless you, or Good bye.
Manao velôma,	To bid good bye.
Manao tsara hiâny andriana,	To salute the sovereign.
Manao trarântitra andriana,	To bid good bye to the sovereign.
Manao ary zato am-pandriana,	To build castles in the air.
Manao rânômànitra,	To put scent on anything.



85.—WORD USED IN BUYING AND SELLING.

It has been thought well to add the following, showing how with the requisite scales, weights, and money, bargains may be struck, and purchases made.

Mandrânto (v. tr.)	to trade	Mason-karèna	prime cost
Mividy	to buy	Tombony	gain
Mivàrotra	to sell	Faty antoka	loss
Am-bongadiny	wholesale	Mizàna	scales
An-tsinjârany	retail	Mizàna mandàinga	false scales
Tsipôtipôtika	"	Vato mizàna	weights
Manômbana	to name the price	Vato ratsy	bad weights
Miàdivàrotra	to bargain.	Vato mahery	heavy weights
Angalàna	can be had for	Vato reraka	light weights
Resy aho	I lose (by it)	Vato osa	" "
Tsy sahy	unwilling	Mandànja	to weigh
Tsy alaiko	I will not take it,	Vàkivàkiny	cut money
	i.e. the price		

Mora	cheap	Vàkim-bôla	a piece of cut money
Sarotra	dear	Mahéry	heavy, too much
Misôndrotra	going up	Latsaka	light, too little
Mihéna	going down	Marina	right (weight)
Alaiko	I agree	Manakalo	to exchange
Fanàmbiny ny anao	take it	Sandany	premium on exchange
Raikitra	all right	Setriny	change returned
Ento ary	take it	Heriny	overplus of price



86.—NAMES FOR VARIOUS PIECES OF MONEY.

The French five franc piece (or its equivalent in the money of the nations forming the Latin Union) is the only perfect coin current in the island. The old Spanish dollar was the first introduced, I suppose, and it is still sometimes met with. The Government issue small scales with their accompanying five weights, two (*loso*) which each equal half the weight of an old Spanish dollar, one (*kirôbo*) equalling a quarter, another (*sikôjy*) an eighth, and another (*rôavôamèna*) a twelfth. The perfect coin is called "*Faràntsa*," and the modern coins are one-twelfth less in weight than the ancient ones, yet the full weight of two "*loso*" must be given in exchange for a perfect five franc piece. This five franc piece is called a dollar by Englishmen and Americans.

Name.	Pronunciation.	Value.
Vary iray venty ¹	Variraiventy	$\frac{1}{20}$ of a dollar
Vary dimy venty	Varidimiventy	$\frac{1}{40}$ of a dollar
Eran' ambàtry ²	Eranambàtry	$\frac{1}{2}$ of a dollar
Sasaky ny latsa-paheniny		$\frac{1}{4}$ of a twopence
Ila-vôamèna ³	Làvoamèna	One penny
Roan' ambàtry		$\frac{1}{8}$ of a dollar
Vôamèna latsaka fito venty		Three half-pence
Vôamèna ⁴		Twopence
Latsa-paheniny ⁵	Làtsapahéniny	$\frac{1}{8}$ less than twopence
Vary dimy venty sy voamèna	Diventy sy voamèna, or divén-tay voamèna	$\frac{1}{20}$ of a dollar, and two- $\frac{1}{20}$ pence
Efatra ambàtry	Efatrambàtry	$\frac{1}{8}$ of a dollar
Ila sy iray ⁶	Làsiray	Threepence

¹ The *variraiventy* is one grain of rice.

² The *eranambàtry* is one *ambàtry*, which is supposed by some to be a contraction of *ambàrivàtry*, the pigeon pea.

³ *Ilavoamèna* is literally one side (i.e. half) of the *voamèna*.

⁴ *Voamèna* is literally "a red seed."

⁵ The "*latsa*-" is from *latsaka*=less, or wanting.

⁶ *Lasiray* is literally one side (of *voamèna*) and one *voamèna*.

<i>Name.</i>	<i>Pronunciation.</i>	<i>Value.</i>
<i>Roa vòamèna</i>	Ròavòamèna	Fourpence
<i>Ila sy roa</i> ¹	Làsiròa	Fivepence
<i>Sikàjy</i> ²		Sixpence
<i>Ila sy telo</i>	Làsitàlo	Sevenpence
<i>Venty</i>		Eightpence
<i>Ila sy venty</i>	Làsiventy	Ninepence
<i>Raimbilànja</i>	Ràimbilànja	Tenpence
<i>Kiròbo latsaka ilany</i>	Kiròbo latsakilany	Elevenpence
<i>Kiròbo</i>		A shilling
<i>Kiròbo sy vòamèna</i>		One and twopence
<i>Làsiray sy kiròbo</i>		" " threepence
<i>Sàsanàngy</i>		" " fourpence
<i>Làsiròa sy kiròbo</i>		" " fivepence
<i>Sikàjy telo</i>		" " sixpence
<i>Venty sy kiròbo</i>		" " eightpence
<i>Loso latsa-bòamèna</i>		" " tenpence
<i>Loso latsaka ilà-vòamèna</i>		" " elevenpence
<i>Loso</i>		Two shillings
<i>Loso sy ilàvòamèna</i>	Loso sy làvòamèna	" and a penny
<i>Loso sy vòamèna</i>		" " twopence
<i>Làsiray sy loso</i>		" " threepence
<i>Ròavòamèna sy loso</i>	Ròavòamèn-tsy loso	" " fourpence
<i>Sikàjy dimy</i>		Half a crown
<i>Venty sy loso</i>	Véntsilòso	Two and eightpence
<i>Kiròbo telo</i>		Three shillings
<i>Ariàry latsa-tsikàjy</i>	Ariàry làtsikàjy	Three and sixpence
<i>Ariàry latsa-dròavòamèna</i>		Three and eightpence
<i>Ariàry latsa-bòamèna</i>		Three and tenpence
<i>Ariàry or Faràntsa</i>		Four shillings
<i>Afiàry sy vòamèna</i>		Four and twopence
<i>Ròavòamèna sy àriàry</i>		Four and fourpence
<i>Kiròbo sy àriàry</i>		Five shillings
<i>Ariàry roa</i>		Eight shillings
<i>Vola folo</i>		Ten shillings
<i>Latsa-kiròbo tsy ³heni-droa</i>	Latsa-kiròbo tsy enin-droa	Seven shillings

The Malagasy reckon their money as follows :

- 10 Vàiraiventy = 1 Eranambàtry.
 9 Eranambàtry = 1 Sikàjy.
 8 Sikàjy = 1 Ariary.
 1 Ariàry = 1 Faràntsa.

The portions that have stamped weights issued by the government are printed in italics.

¹ *Lasiròa* is literally one side (of *vòamèna*) and two *vòamèna*.

² The *sikàjy*, *kiròbo*, *venty*, *raimbilànja*, *sàsanàngy*, *loso*, I cannot give the derivation of.

³ "*Heni*." from *Henika*=full of. Hence "*Tsy heni-droa*" means not filling up, or making two (dollars).



87.—ON THE VARIOUS PASSIVE FORMS.

We feel that more explanation of the various derivative passive forms from the root is required.

(1) Some roots have a passive form in *a-* only, and in such cases it is used of *something put* into the state implied by the root. Compare the following list :—

Afindra,	Of something moved.
Ahòdina,	„ „ made to turn round.
Ajàly,	„ „ „ „ suffer.
Akàmbana,	„ „ joined to something else.
Akómbona,	„ „ shut.
Apàka,	„ „ made to touch something else.
Asàndratra,	„ „ elevated.
Asého,	„ „ made manifest, shown.
Atàmbatra,	„ „ added or joined to something else.
Atòsika,	„ „ pushed.
Atsàngana,	„ „ set up.
Avòna,	„ „ made into a knot.

(2) Others having one in *a-* have also a correlative in *-ana*.

When such is the case the *a-* form refers to *that with which* a certain act is done, while the form in *-ana* refers to *what* the act of the verb is applied. Very rarely a form in *-ina* may be found with the same meaning as that in *-ana*.

Afàfy,	Of the seed sown,	fafàzana,	Of the field or ground sown.
Afàndrika,	„ what is used as a net,	fandrihana,	„ „ thing caught or trapped.
Agèja,	„ the string, etc. used to tie up anything,	gejàna,	„ „ thing tied.
Ajdina,	„ water etc. poured out,	idfnana,	„ „ „ on which something is poured.
Akàpa,	„ the axe etc. used in cutting or hewing,	kapàina,	„ „ wood etc. cut or hewn.
Aléfa,	„ the thing set free,	lefàna, or	„ „ { place on which
Anàmpy, ¹	„ „ „ added,	lefàsana,	{ water etc. is turned.
Apóaka,	„ „ „ (powder etc.) blown up,	ampfana,	„ „ thing to which the addition is made.
Aràkotra,	„ „ the thing used as a lid,	poàhana,	„ „ thing blown up by the powder etc.,
Aràraka,	„ „ thing (water, milk, etc.) spilled,	rakòfana,	„ „ pot etc. covered.
Aròboka,	„ „ thing put into (water, etc.),	raráhana,	„ „ that on which anything is spilled.
		robòhana,	„ „ that in which anything is put.

¹ Notice an “*n*” for euphony inserted here.

Aróso,	Of something put forward, as a meal placed be- fore some one,	rosóana,	Of the person before whom the meal is put.
Asésika,	„ something put in, as the minced meat of a sausage etc.,	sesèhana,	„ that into which some- orseséfana, thing is put, as the skin into which the meat is forced.
Atáfy,	„ the cloth etc. used as a garment,	taffana,	„ the person clothed.
Atànty,	„ that used for collecting,	tantàzana,	„ the persons etc. from which something is collected.
Atété,	„ the water etc. dropped,	tetévana,	„ the person or things on which the water drops.
Atsipy,	„ the thing thrown,	tsipàzana,	„ the person to whom anything is thrown.
Atsóboka,	„ something put in to, as a spoon into gravy etc.,	tsobóhana,	„ the gravy etc. into which the spoon etc. is put.
Avàrina,	„ something thrown down, or sent to the coast,	varínana,	„ the coast, ship, etc., to which things are ta- ken.
Azèra,	„ something thrown down,	zeràna,	„ the thing struck by something thrown down.

(3) Others again have three forms, in *a-*, *-ana*, and *-ina* ; but the difference in meaning of those in *-ana* and *-ina* should be carefully noticed.

<i>Loko</i> ,	Colour, paint.
Alòko,	Of the colour or paint put on.
Lokóana,	Of something painted.
Lokòina,	Of the act of being rivetted.
<i>Roboka</i> ,	Put in (water) ?
Aróboka,	Of the thing put in the water.
Robóhana,	Of the water in which anything is put.
Robòhina,	Of the person going into the water.
<i>Soroka</i> ,	Standing aside lest one should be struck with a spear etc.
Asóroka,	Of the shield which turns the spear aside.
Soròhina,	Of the spear or stone turned aside.
Soròhina, or <i>Sinóroka</i> ,	Of grass dug up to clear a road or path.
<i>Tafy</i> ,	Only used in compounds or derivatives.
Atáfy,	Of the garment used as clothing.
Tafiana, or <i>Tináfy</i> ,	Of the person clothed.
Tafina,	Of the act of clothing something or somebody.

<i>Takona,</i>	Hidden.
Atàkona,	Of that which is used to hide something, i.e. a screen.
Takónana, or <i>Tinàkona,</i>	Of something prevented from being seen, i.e. hidden.
Takònina,	Of something carried by two or more walking in file.
<i>Tampoka,</i>	Sudden.
Atàmpoka,	Anything struck suddenly, as the water.
Tampòhana,	Of cold water suddenly put to hot.
Tampòhina, or, <i>Tinàmpoka,</i>	Of the act of being frightened by somebody.
<i>Tomboka,</i>	Digging.
Atòmboka,	Of the thing dug.
Tombòhina, or <i>Tinòmboka,</i>	Of the act of being dug.
Tombòhana,	Being falsely accused.
<i>Tonta,</i>	Old, pressed.
Atónta,	Of a book printed.
Tontaina,	Of the act of being printed.
Tontàna, or <i>Tinónta,</i>	Being struck with a club.
<i>Tony,</i>	Calm, quiet.
Atóny,	Of the wind put at rest.
Tonina,	Being put at rest, as the mind.
Tonèna,	Of the washing of clothes.
<i>Toro,</i>	?
Atòro,	Of the road pointed out.
Toròana,	„ „ person directed.
Toròina,	„ something crushed.
<i>Atitra,</i>	?
None in <i>a.</i>	
Atérana,	Of the person to whom anything is sent.
Atèrina,	Of the thing sent.

When there is only one form no great difficulty should be experienced, as in the following sentences.

Akómboko ny vavako,	I shut my mouth.
Haséhontsika ny antsika,	We will show ours.
Nahódina ny kodia.	The wheel was turned.

When there are two again, a little thought will remove all the difficulty. For instance, you have a bad lantern (*fanàla*) and you put a good one in its place, the *soldana* will refer to the bad one removed; and the *asòlo* to the good one put in its place.

Nosoldana ny fanàla ratsy,	The bad lamp was substituted, i.e. had another put in its place.
Ny fanala tsara no nasolo ny ratsy,	The good lamp was put in the place of the bad (one).

PART II.—TRANSLATION OF EXERCISES.

Ex. II.—Page 2.

Two stockings. It¹ is salt. How many are the crocodiles (or How many crocodiles are there)? Four people. I am he. He is glad. It is a chameleon, but I am a person.² The sugar-cane is sweet. The people are nine (or, There are nine people). The people were astonished, for the three crocodiles were dead. There are six people, and two stockings. A chameleon and a crocodile (or chameleons and crocodiles). Both (whether...or) the crocodile and the chameleon are dead. Three wounds. The rice is cooked. The blood will be red. I am astonished. The eight pictures are good. The two eyes are bad. It will be fresh. The five red garments are bad. Good earth (or ground).

Ex. II.—Page 2.

Olona enina. Vary tsara. Mamba ratsy folo. Izy aho. Tsara izy. Tsara aho. Ratsy izy. Manitra izy. Manitra ny sirā. Ny tany. Folo ny ba. Ratsy ny tana sy ny mamba. Masaka ny hena. Ra mena. Olona valo. Lamba dimy. Firy ny olona? Sivy izy. Firy ny maso mena? Faly ny olona, fa manitra ny hena. Maty izy.

Ex. III.—Page 3.

Four feet and two hands. The hair is white. I have a blue hat. The road is bad. The stone and the iron are hard. The money is bad. I had five peaches and three white stones. It is dark. The stone is broken. The iron is broken (off). He has three boxes. The water is sweet. The beef is yet good. Eight white teeth. He has four blue birds. How many white hats are there, and how many blue boxes are there? The bird is dead. Every person has two hands and two feet. It has a head. The peaches are sweet. The dew is good. The mother is good.

Ex. IV.—Page 3.

Tsara ny rano. Ratsy ny ody. Manana boky tsara folo aho. Ratsy ny hena mena. Mbola tsara ny nify, Fito ny andro sy ny alina. Ny ando, ny peso, sy ny vato. Ratsy ny lālana. Ny tana, ny tongotra, ny olona, ary ny tana. Olona fotsy dimy. Vorona manga sivy. Manana loha izy. Manana peso roa sy vato mena telo aho. Firy ny andro? Loha tsara sy volo fotsy. Fotsy ny volana. Ny vola sy ny vata. Manitra ny peso. Manana satroka manga telo sy peso mena dimy izy, fa ratsy ny peso. Tsy tsara ny resaka. Tsy mafy ny vato.

¹ "Izy" may be translated by he, she, they, or it, unless there are reasons for some particular word.

² Or a human being.

Ex. V.—Page 4.

There will be three people. The white child is right. The knife is broken (off). It is dark. The good mother is glad, for the child is wise. He is yet a child. There are nine ships there. There is no bird there. I am wrong, for the road is bad. The father is astonished, for the box is light. Where are the sheep, the two black oxen, and the good relish? The mother, the child, and the father were there. I have a knife, a canoe, and three pillows. The sky is blue. Where are the seven knives? What is the true? Where are the three stars? The ship and the wind. There is the ship, but where is the wind?

• Ex. VI.—Page 4.

Aiza ny satroka mena? Marina ny olona. Manana zanaka hendry izy. Aiza ny vola ratsy? Manana vata tsara enina, sy ondry fotsy fito, ary omby ratsy folo izy, Aiza ny lakana? Maivana ny ondana. Maivana ny vata. Maizina ny alina. Tsy misy olona any. Hisy lakana any. Tsara ny marina. Meloka¹ ny vy, ary tapaka ny antsy. Maivana ny vato folo. Mena ny lanitra, ary misy rivotra.

Ex. VII.—Page 5.

The child is strong. The day is light. The warm wind comes from the west. The ox is ill. The child has two fowls and eight eggs. I am happy, for I have seven soft peaches. There is a white fowl above, and two stubborn sheep below. The road was far (distant or long) yesterday, but it will not be far to day. There will be four strong people there this evening (*rehefa hariva ny andro anio*), and they are all stubborn and idle. The peach is soft, but the stone is heavy (peaches are soft, but stones are heavy). Where are the north, the south, and the west? The ox is strong, but perhaps the white sheep is not strong. The moon is light again. The road is straight to-day, but it was crooked yesterday. Where are the coffee, and the tea, and the warm water? That is good, for the rice is cooked. I am not ill, friend, but well. This is right, but that is wrong. Where is the mother, for the child is ill? I have a needle, but where is the garment?

Ex. VIII.—Page 5.

Tsy malaina aho. Manana zanaka hendry roa ny ray sy ny reny. Aiza ny omby sy ny ondry sy ny akoho ary ny atody. Akaiky ny vato, fa lavitra ny rano. Angamba tany ny volana. Marina izany, fa diso ity. Tapaka ny hazo. Finaritra aho. Maditra izy. Aiza ny vata maivana? Marary izy. Tsy mafana ny rano. Ao izy. Tsy lavitra ny omby, kanefa malaina izy. Mena ny lamba, ary tsara ny fanjaitra. Maloto indray ny rano. Inona izany? Omby izy. Tsy tsara izany.

Ex. IX.—Page 6.

(The) sand is soft, but (the) stone is hard. The egg is good, but the fowl is little. That is suitable. Be quick, child, for it is night. The day is a little showery. The ornament is good. Where is the cock? How much

¹ *Crooked* was omitted in the vocabulary. It will be found in the dictionary.

(what) is its price? If we are not quick, it will be night. The canoe and the people arrived (came) quickly yesterday. We have a little fowl and a well formed bull. The child has (some) bad oil, and its price is little. We shall be happy if the rice is cooked quickly. The ox has not a good shape. The wind comes from the north, and the day will be showery. The tea is warm, and we are not in a hurry. If the peach is sweet, how much more the sugar-cane. The needle will be broken, for the garment is hard. The well formed cow is stubborn. The people are not astonished, for the rice is much. The father and the mother will be glad, if we arrive quickly.

Ex. X.—Page 7.

Tsy tsara ny solika. Tsy maika aho, fa tsara ny lalana anio. Any ny olona. Tsy ho merika ny andro. Tonga ny zazalahy. Manana haingo ny zazavavy. Tapaka ny paingotra sy ny fanjaitra. Manana loha iray sy tongotra efatra ny ombilahy. Maizina ny maraina, ka tsy ho mafana ny andro. Vary tsara betsaka. Manana tanana kely izy. Faingana, ry sakaiza. Nisy solika betsaka omaly. Tsy maika izahay, fa tsy mbola hariva ny andro. Tsy bikana ny zaza. Tsara ny hena, ka hoatrinona ny vidiny? Gaga ny olona, raha tonga ny lakana. Tahaka ny ondry izy.

Ex. XI.—Page 7.

The plate is broken, sister. How many men and women are there? The blunt knife is lost, but there is the sharp pin. Be diligent, brother. The red mouse and the black rat will come to-morrow. There are two dogs there. The grass is green, but the earth is black. Where are the scissors? They are lost. The ass is stubborn, and the water will be spilled. The child is an orphan. Be clean, friend. One rat was dead, and the mice were glad. The shoes are good, but the hat is bad. The glass is broken, and the crooked needle is broken. He is gone quickly. Where is the umbrella, for the day is very warm? The fish is dead; and where is the plate? The ass has two ears. The sweet honey is too dear. The road is narrow and bad. The knife and the sharp scissors are not too dear.

Ex. XII.—Page 8.

Manana rahalahy (or anadahy) hendry iray sy anabavy (or rahavavy) hendry roa aho. Ho very ny vola raha tsy faingana isika. Ho raraka ny rano, fa èty loatra ny lalana. Tsy ratsy ny lalana omaly, kanefa tsy tonga ny lehilahy. Kely loatra ny elo, ary mora ny kiraro. Maditra ny ampondra mainty, fa hendry ny lehilahy. Mamy loatra ny tantely. Saro-bidy loatra ny vary, nefa mora ny hazandrano. Manana antsy telo aho: maranitra ny roa, fa dombo ny iray. Vaky ny lovia folo, ary aiza ny vary sy ny laoka? Very izy rehetra. Firy ny lehilahy sy ny anadahy (or rahalahy) sy ny anabavy (or rahavavy) ary ny zaza? Lasa ny vorona, fa maty ny iray.

Ex. XIII.—Page 8.

Are the people arrived? Are the birds gone? Is the money lost? Is the plate broken? Is the child good? Is the cow too little? Is it dead? Is the brother there? Is the stone black? Is the box light? How many people are there? Is not the knife sharp? Is not the road narrow? Is not the honey good? Is the egg broken? Is not the ass dear? Are the rice

and the relish cooked? How many sheep are there? What is that? Where is the broken glass? Did the friend arrive yesterday? No, but he will come to-day. Are the little scissors blunt? No. Is the knife sharp? No, it is very (*loatra*) blunt.

Ex. XIV.—Page 9.

My ox, my money, and my garments are lost. Are your arms broken? I have taken (*lasako*) your ass. The bird was killed by you? My father, my mother, and my sister are dead. How many people are come? Where is our sharp knife? I have not your knife. Are your friends eight? Three are arrived. Are our peaches lost by you, i.e., Have you lost our peaches? No, you lost them. Is our house clean, for our father is come? Your ornament is good. Its eggs are broken. My umbrella is broken. Did your ox come yesterday? How many brothers have you? Is your sister ill? No, my sister is not ill, but my mother is dead, and our father is somewhat (*kely*) ill. My good little dog died last evening.

Ex. XV.—Page 9.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1 Sakako	1 Sakanay, sakantsika	1 Matiko	1 Matinay, matintsika.
2 Sakanao	2 Sakanareo	2 Matinao	2 Matinareo
3 Sakany	3 Sakany	3 Matiny	3 Matiny
1 Eloko	1 Elonay, elontsika	1 Nifiko	1 Nifinay, nifintsika
2 Elonao	2 Elonareo	2 Nifinao	2 Nifinareo
3 Elony	3 Elony	3 Nifiny	3 Nifiny
1 Voloko	1 Volonay, volontsika	1 Volako	1 Volanay, volantsika
2 Volonao	2 Volonareo	2 Volanao	2 Volanareo
3 Volony	3 Volony	3 Volany	3 Volany
1 Lasako	1 Lasanay, lasantsika	1 Ataoko	1 Ataonay, ataontsika
2 Lasanao	2 Lasanareo	2 Ataonao	2 Ataonareo
3 Lasany	3 Lasany	3 Ataony	3 Ataony
<i>Singular.</i>		<i>Plural.</i>	
	1 Ataoviko		1 Ataovinay, ataovintsika
	2 Ataovinao		2 Ataovinareo
	3 Ataoviny		5 Ataoviny

Ex. XVI.—Page 10.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1 Entiko	1 Entinay, entintsika	1 Alaiko	1 Alainay, alaintsika
2 Entinao	2 Entinareo	2 Alainao	2 Alainareo
3 Entiny	3 Entiny	3 Alainy	3 Alainy
1 Tiako	1 Tianay, tiantsika	1 Tanako	1 Tananay, tanantsika
2 Tianao	2 Tianareo	2 Tananao	2 Tananareo
3 Tiany	3 Tiany	3 Tanany	3 Tanany.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1 Omeko	1 Omenay, omentsika	1 Amidiko	1 Amidinay, amidintsika
2 Omenao	2 Omenareo	2 Amidinao	2 Amidinareo
3 Omeny	3 Omeny	3 Amidiny	3 Amidiny
1 Vidiko	1 Vidinay, vidintsika	1 Hitako	1 Hitanay, hitantsika
2 Vidinao	2 Vidinareo	2 Hitanao	2 Hitanareo
3 Vidiny	3 Vidiny	3 Hitany	3 Hitany

The words *alaina*, *oména*, and *vidina* were introduced too early—they are derivative passive verbs, and although the accent is on the second syllable the full *na* is rejected before the suffix pronouns are added. See page 20, last paragraph.

Ex. XVII.—Page 10.

Take my knife. Where is your servant, sir? Sell my sheep. Is your house for sale (*amidy*)? It is not for sale, madam. Give me some money. I have no money here, friend. Hold your dog hard, sir, for I am little. Love your father and your mother, child. Your brother was not here, sir, for he went away yesterday. Is your house there, or not? No, sir, for my house is here. Fetch your knife, your needle, the peaches, and our plates. The moon is not seen by me (I cannot see the moon), for the night (*lit.* the day) is too dark. Where are the children you love? None of the children I love are here. I am taking your money, sir.

Ex. XVIII.—It is put XVII. in the exercises. Page 10.

Amidy va ny satrokao? Tsia, tsy amidy izy. Omeo vola kely izy. Very ny vatako. Atỳ ny satroko. Tsy maditra ny ampondrany. Aiza ny sakanao, tompokovavy? Atỳ ny sakako, tompokolahy. Fotsy va ny volonao, tompokolahy? Tsia, tompoko. Ety va ny lalantsika, tompoko? Tsia, tsara ny lalantsika, tompokovavy. Hendry va ny ankizinao, tompokolahy? Eny, hendry izy. Madio va ny tranony? Tsia, maloto izy, tompokolahy. Inona izany, tompokolahy? Akohoko, tompokovavy. Tianao va ny rahalahinao? Eny, tompokolahy, tiako izy rehetra.

Ex. XIX.—Page 11.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1 Tapako	1 Tapakay, tapatsika	1 Hevitro	1 Hevitray, hevitsika
2 Tapakao	2 Tapakareo	2 Hevitrao	2 Hevitrareo
3 Tapany	3 Tapany	3 Heviny	3 Heviny
1 Rarako	1 Rarakay, raratsika	1 Fantatro	1 Fantatray, fantatsika
2 Rarakao	2 Rarakareo	2 Fantatrao	2 Fantatrareo
3 Rarany	3 Rarany	3 Fantany	3 Fantany
1 Afako	1 Afakay, afatsika	1 Soratro	1 Soratray, soratsika
2 Afakao	2 Afakareo	2 Soratrao	2 Soratrareo
3 Afany	3 Afany	3 Sorany	3 Sorany

Ex. XX.—Page 11.

Your writing is bad. Do you know the road? No, I do not know our road, sir. Is your child good? My thought is true. Did you break its feet? No, but the feet of the ox were broken by my father. How many feet has the rat? It has four feet. How many children have you, sir? I have six children, and five brothers, and two sisters, sir. Are your houses clean? Yes, they are both very clean. Was your arm broken by you, i.e., Did you break your arm? No, my feet were broken by your ox. Is our plate broken? How many of our children are here? There are none here. My child is dead, and the feet of my friend are very ill, i.e., bad or hurt.

Ex. XXI.—Page 11.

Madio va ny tãnanao? Fantatrao va ny lãlana? Eny, fantatray ny lãlanay. Hendry ny zanako. Marina va ny heviny? Tsia, diso izy. Notapahinao va ny tongony? Firy ny ombinao, tompokolahy? Folo ny ombiko fotsy. Marary ny zanany, fa finaritra ny rainy. Entonao ny eloko. Alao ny satrony mena. Verinao va ny volanao? Tsia, tompoko, mbola atỳ izy. Lasa va ny reninao? Hitanao va ny lanitra manga? Eny, tompoko, hitako izy. Fantatrao va ny sakaizany?

Ex. XXII.—Page 12.

He is with his father. There is an ox with him. How many people are with him? Take the sweet peaches and the cooked rice to him. There are seven men with thy canoe. Is the water where you are (with thee) shallow? No, it is not shallow at all, but too deep. Is the rice with you good? Yes, the rice with us is very good. Are the people with us wise? No, they are not wise at all. Are the crocodiles with you dead? Yes, they are all together dead. Was the bad dog with you killed by you? Yes, it was killed by me yesterday.

The "with you" in nearly all these sentences might be translated "*where you are.*"

Ex. XXIII.—Page 13.

The sugar-cane is ours. Is not the sheep mine? The glass is ours. It is not ours at all. How many have you? I have five. Have you a white hat? No, mine are all black. Do you know his well? Yes, I know his well, and they are all together with him. Is my child with you? He was not seen by me (I did not see him) with us, sir. Is the bull yours? Yes, sir, the bull is ours, but the cow is yours. Give him some money. We have no money, sir. Is not mine with you? There is much there, sir. Have you a black cat? We have no black cat, sir, for ours is white.

Ex. XXIV.—Page 14.

The people are in the house. Your hat is on your head. Your friend was with me yesterday. Where were you? I was in the house. Where is your book? It is in the little box, sir. Where are your father and mother going? They will be at the door. How many people were in the ship? Ten, sir, and there were nine of your oxen in the ship. Do you see the stars in the sky? Yes, I see the little stars well yonder to the south. Take my seven

oxen to the field. My needle is in your hair. Will the people be in my house? Will the sweet honey be on my plate? Put your money below. Is mine below? Was not the rice in the canoe? No, it is still in the ship. Are the people still on the road? Yes, they are not yet come here (or, They have not yet arrived here).

Ex. XXV.—Page 14.

Ao amy ny tany ny vary tsara. Ao am-batanao va ny ba? Tsia, tompoko, eto an-tongotro ny ba. Inona izany ao an-tànanao? Misy antsy eto an-tànao, tompoko. Any an-danitra. Eto an-tany. Amy ny tongotro roa. Eo amy ny vato. Eo an-doviantsika. Ao an-tsambo ny lehilahy. Ao an-dakana ny tantely. Ento ho any an-tsambo ny alika. Misy lehilahy ao an-trano. Tsy tao am-bata va ny satrokao? Tsia, tao an-dàlana izy. Nisy alika tao am-baravarana. Tany an-tsaha ny olona rehetra. Nisy tozozy tao am-bata. Ento any an-tsaha ny ondry. Ho ao an-dàlana ny lehilahy.

Ex. XXVI.—Page 16.

He loves us. You are loved by us (We love you). My father will be loved by me (I will love my father). He loved it yesterday. Your ox will come to-morrow. Your thought is understood by me (I understand you). Your words are somewhat understood by me. Your child is conquered by me. I am not yet able to do that. His money was got by us yesterday evening (We got his money yesterday). I could hardly see the stars yonder in the heavens. The wood was broken off by us yesterday. His honey will be used up (gone) to-morrow. Was not your beef used up (eaten up) yesterday? I know you, but your friend is only slightly known by me. Have you not yet finished my shoes? No, they are not yet finished. Come, friend. (May you) arrive quickly, child.

Ex. XXVII.—Page 16.

Nentiny izahay. Tia ny borikiny izy. Tia ny zanany ny raiko. Tiako ny reniko. Nentiko ny rano. Avia atỳ, anaka. Fantapantatro izy. Haihaiko (or, haikaiko) izy. Aiza ny zaza tianao? Hitanay va hianao omaly? Hitanao va ny trano? Hitakitako izy. Tianao va ny alikanao kely? Resy va ny saka? Tsia, resy ny alika. Vakinao va ny lovia, tompokolahy? Tsia, vakinao izy. Hainao atao va izany? Ho avy aho rahampitso. Ho vita ny làlana rahampitso. Azonao va ny teniko omaly? Azoazoko izy.

Ex. XXVIII.—Page 17.

I love your brother well. I cannot see your house clearly. I understand your thoughts all together. I (have) taken all your oxen. I can partly do that. My oxen were well taken by you (You took my oxen carefully). Did you not use up your rice yesterday? I did not. Do you know all your mother's oxen? Is the stubborn ox really conquered by you? Yes, it was well conquered by me yesterday. Were all your good dogs sold by you (Did you sell all your good dogs)? How many children has your father? Were all your father's books brought by you to me? Yes, none of his books were not brought by me there, i.e., I brought all his books. Will your friends come to-morrow? Yes, they will all come. The fowl you brought yesterday is very good. Your bad dog is quite dead (*maty dia maty*). Yes, it is really dead. The honey you sold to me is very sweet.

Ex. XXIX.—Page 18.

The garment is stitched. The ox is not killed. The house is almost ready. My father has lain down. The canoe has turned round. The sun has sunk. Is my name written by you (Have you written my name)? The door is open. The bird is not yet shot. The ox was skinned yesterday. Was the box locked? Was the tree hewn by you yesterday? Your book was put down. The beef is almost cut up. Have not the people assembled? Was the stone set up? It is almost set up. Your father's oxen have been put out. Were our sheep marked by you? Yes, they have all been marked by me. Do you know the names of all the people you wrote? Yes, I know all I wrote.

Ex. XXX.—Page 20.

Prefer the good to the bad. Put your little box together. Set the bird free. Soak the rice. Was your ox fattened by you (Did you fatten your ox)? Throw the peaches down. Turn the paper over. Put the chair down. Leave your book. My garment was left by me yesterday. Was the writing done by you? Let it be done by you well (Do it well). Yes, I will do all mine well. Have you gone along the road I went along yesterday? Yes, I have often gone along it. Your white paper was put down by me in my brother's house. Has the door of our house been put up by you? No, I have not yet put it together, but I will put it up to-morrow, when it is finished. The wall you finished yesterday will be thrown down by the rain. The rice was soaked yesterday. How many are the fowls you fattened (How many fowls did you fatten)? I have fattened none at all, for mine are yet little. Was the money paid by you (Did you pay the money)?

Ex. XXXI.—Page 20.

Asehoy ahy ny tãnanao. Navoakako¹ ny omby omaly. Hatambatro ny anao sy ny ahy. Atopazy ny masonao. Azerao ny vato mafy. Hasondrony ny mânda. Nalefany ny ampondra mainty. Hafindrany angamba ny hena. Natopatopan' ny rivotra ny rano. Aleo resaka tsara toy izay ratsy, Ape-traho ny satrokao fotsy. Nalehako ity lâlana ity tamy ny Alakamisy. Navelako tao an-tranon' ny raiko ny bokiko mena tamy ny Alahady. Alaharo ny lovia. Avoahy ny alika maloto. Haloantsika va ny volany? Narafitrao va ny latabatra? Tsia, narafitry ny rahalahiko izy. Arosoy eto aminay ny hanina, raha masaka izy. Mbola tsy nataoko izany, fa maizina loatra ny andro.

Ex. XXXII.—Page 21.

I have told him your words well. Call the people. Has the money been weighed? Yes, I have weighed it. The black ox will be killed to-morrow. Honour thy father and thy mother. Was not the rice divided by us? Were your children endured (governed is better here) by you? but *Can you manage your children*, is best. Was your dog killed by you? Yes, it was killed by us. We were despised and upbraided by him too much. Tell me which sheep you like. I like them all. The bad people will be judged to-morrow. We saw the beef which was divided yesterday evening, and the people thought (*atuo*) it was good. All the good songs have been sung. Can you do that? Yes, I can do it well. I have called my child hard (loudly), but he is not yet come.

¹ This word does not follow the rule of the suffixes; it retains the weak syllable *ka*.

Ex. XXXIII.—Page 22.

Novonoiko ny omby. Nantsoinao va aho, tompokolahy? Novonoiko ny ombinao. Lazao amiko ny anaranao. Tsy azoko lazaina aminao ny anarako. Firay ny omby hitanao teo am-baravarana? Nesoin' ny rahalahiny sy ny anabaviny izy. Noderain' ny rainy izy. Nokapain' ny lehilahy tany antsa-ha ny hazo. Ento aty amiko ny babo nobaboinao. Antsoy faingana ny ankizy. Ataovy tsara ny asanao. Vitako tsara izy. Hainao zaraina va ny peso? Angamba haiko zaraina, raha homenareo ahy hozaraina izy. Lanjao ho ahy ny volako. Tsy nesoinao va ny sakaizanao tatỳ? Tsia, tsy nesoiko akory izy.

Ex. XXXIV.—Page 23.

Wash your garment. Open the door. It is opened. Is your money enough? No, it will be yet added to. Is the wall ruined (i.e. pulled down)? Yes, it was pulled down by the people yesterday. Give me some money. Can you answer the words of your friend? No, I really cannot, sir. How many are the garments you washed yesterday? We have used up (i.e. eaten) all the peaches you gave us. You have mixed my sheep and yours, and I do not know which are mine and yours. Hold your dog fast. Loose (i.e. untie) your burden. The glass was broken by the people.

Ex. XXXV.—Page 23.

Fotsio ny vata. Tsy haiko fotsiana izy, fa mainty izy. Nosazin' ny rainao hianao, fa notapahinao ny elony tsara. Hovoriko faingana ny olona. Azonao torina va izy? Nolaninay avokoa ny rano omaly. Irio ny tsara. Natoronao anay va ny lalana omaly? Tsy natoroko anareo ny lalana, fa tsy fantatro izy. Aza tsinina izahay, fa tsy nesoinay hianao. Novakinao va ny bokinao tsara? Very ny bokiko tsara, tompokolahy. Aharointsika ny rano sy ny tantely. Tafo ny lambanao. Valio ny teniko. Nodidiako ny hena. Aiza ny tsingina? Notsinginan' ny lehilahy va izy? Eny, notsinginany izy.

Ex. XXXVI.—Page 24.

The rice was planted. Look at the stars in the sky. The child was saved. Yes, he was saved by his brother on Wednesday. It was preached well by you on Sunday (You preached that well on Sunday). Assent to my word to-day, for you will not be able to assent to it to-morrow. Is the iron worked by you heavy? I do not know, for I have not yet weighed it. Were not the people assembled well on Tuesday? Yes, and there were many assembled. You can see the people in the canoe well. The sick child was carried by its mother on her back. Your knife was worked (tempered) well, and it is very sharp. Help (save) me, friend, for I do not see the road. Chose whom you like to appoint, and send him on Friday. He presses me hard, but I cannot ruin the wall, i.e., pull the wall down.

Ex. XXXVII.—Page 25.

The father did good to the children of his friend. Clean your house well, for your sister will come to-morrow morning. Remember the respect I gave you yesterday, and answer (you) me well. He rolled a stone over the child. Abstain from (refuse) bad habits. The road cannot be trodden, for

the stones are many. Prove your words by your deeds. Perhaps he did not remember the word I told him in your house yesterday. Your word was not refused by me at all, i.e., I did not refuse or object to what you said. The peaches were divided into three parts, and given by him to us. The water dropped on the garment, and it is too dirty. Look after (prevent) your ox. We passed that by yesterday. The child left in the house will be remembered by the people.

Ex. XXXVIII.—*Page 26.*

Awake me to-morrow morning. Wrap your books in your garment. Bring the scissors here, and cut my hair. He bartered his sheep for rice. He struck the stone very hard. Wait for me, friend. Will you enlarge my field? Sprinkle some water over me. That cannot be endured, Will your child's hair be cut also? Forsake bad friends. The cat was entangled by the cord. Lengthen the cord lest it be broken. Sow in the morn thy seed. I shall wait for you in your sister's house, so be quick. The oxen will tread your rice fields to-morrow, and assemble them to-day. Perhaps you have tied up your goods? Yes, I have tied them up with the cord you gave me. Are all its eggs hatched? No, for there are five added.

Ex. XXXIX.—*Page 27.*

The peaches were selected, and the good and the bad were seen. I rode my ass yesterday, but perhaps you have not yet ridden your horse. I have a horse no longer, for I have sold mine. The good father supports his child. What have you stained your face with? My mother stained it with white earth. The oxen were pierced by the spear, and seven were killed. The children with us (at our place) were examined yesterday, and there were none clever. Come to me to-morrow morning, for I will give you some money. Taste the salt. I have tasted it, and it was good. Take good care of what you are going to do, lest you be wrong. I will take care of all that you bade me do. Draw me out, for I am fallen into the deep water. Yes, I will surely draw you out. Good bye, friend.

Ex. XL.—*Page 29.*

The water was swollen yesterday, and we were not at liberty, i.e., could not get over. The horse was broken in yesterday, but the ass is not yet broken in. Follow me. What was it that you talked of there? Of the tree not yet hewn down. The oxen were led by the people, and none were lost. You chipped the stones for building a house well. Put your mouth to the water, i.e., Turn your face down on the water, friend. You will be beaten if you are stubborn. The bad people were condemned (made guilty) by the judge. Take care lest the water you are bringing be spilled. The woman covered her child, for there was a stubborn ox coming. Mark what you wish to be written by me. The dog licks his hands. The lazy ass was fiercely beaten by me. The smoke enveloped us. Push some beef into his mouth. I patted his back, and he followed me. He spat upon my garment, and I wiped it. Wipe the plates, and put them in the box.

Ex. XLI.—Page 30.

The advice you gave to the people was good. Open (put up) my umbrella. What he is going to do cannot be known. The child caught the bird. Startle the birds, and capture (take) those which are dead. Stitch your coat. You are perhaps afraid? Our relative is sitting down in the house. Open your mouth. I searched (examined into) that out well. The hand of the child was bitten by the cat, and it is ill. Cover me with a garment, friends. The umbrella we opened is dear. I sucked the soft peaches, and they were very sweet. We opened the box, and we saw the good things there. Those which are dead cannot be known. Write my name down, sir. I shall write your name on Wednesday, but I cannot write it to-day. You father bids you give us some beef.

Ex. XLII.—Page 30.

Write your paper (letter) first. Send the beef, the birds and the rice ahead, lest the rain comes. Expect (me), friend, for I shall come to-morrow. Expect (prepare for) what will be done to-day. The day was too far gone and I did not expect my father: Nurse your child in your lap, mother; and put your arms round (me). Do not deceive your companions by flattery, lest they spend their money. Jesus is our Mediation with the Father. Did you fetch Rakoto? Yes, I have fetched him. And where is he? I cannot see him. Perhaps you did not fetch him. I fetched him, and we sent messengers to him twice. Hope on for he will come. He cannot be expected any longer. Send to him again, if you know that he will not come. Have you turned over your paper? I did not turn it over, for I expected you to look at it.

Ex. XLIII.—Page 32.

The beef was cut up by the servant, and was divided. I have spoiled my servant's share. Did you tie the goods up fast? I have tied them up fast, sir. The bird swooped upon the snare, and the cord caught it. Is the water clear? I have looked at it, and it is clean. We houghed his ox, and our father beat us hard. He foolishly squeezed his nose, and it is hurt. You beat our horse hard; and it may be killed. The people divided their oxen. I slapped my child a little. Do not drink the water, for a dog jumped over it. The servants deceived the child, and it drank the dirty water. What did your father preach on Sunday? We snapped the sugar-cane, and it was broken into three parts. You stopped your ears, and you could not hear what I preached. I pulled its ears, and it bit me.

Ex. XLIV.—Page 33.

The people carry (are carrying) stones. I shall tell you to-morrow. We did not sing yesterday. Listen to me, children. Stand up. My brother walked about yesterday. The people presented beef and money (to one another) on Monday. The ox pauses a little. The sheep fought. My father went away on Wednesday. He judges the people. The sun is appearing in the east. Call your companions, and come to eat. He substitutes me to-day, for I substituted him yesterday. I ask leave of you. Sing, children. Assemble, friends. Hew the trees. Eat the peaches. Go away, for I do not like you.

Ex. XLV.—Page 34.

Hew not the trees, lest you spoil them. It was on Sunday that I departed thence. I tell you truly, that if you are not diligent your father will beat you hard. I called my companions, but they are not come. I praised you very much to my companions assembled there yesterday evening. Do not stand there for nothing, lest the people see you and blame you. It was yesterday I told him your word well, and he assented to all (what) I told him. Praise your Lord. Call your companions. Assemble, people. Thank God in your heart. I shall depart from here to-morrow, Wednesday. Sing in the house of God. The people praising God are assembled in his house now. This was how I told it.

Ex. XLVI.—Page 34.

Avia atỳ, ka mihirà, rankizy. Mialà. Tsy tiako hianao. Aza miantso-antso foana, fa lazao ahy izay irinao. Oviana (no) nialanao? Hivory ao an-trano izahay amy ny Alahady. Nilaza izany taminao tamy ny Zoma aho. Aza mitsara dia tsy hotsaraina hianao. Aza milaza amiko izay nolazainy. Tsy hiala anio aho, raha hiandry ahy rahampitso hianao. Ity (no) nihirako azy. Faingàna, andrao miala (laza) ny rainao, ka tsy miteny aminy hianao. Hilaza azy aminao aho, raha hilaza amiko hianao. Nihaino azy izahay. Nitsangantsangana tany an-tsaha ny raiko raha tonga aho. Nitsangana ny zazakely raha niteny aho. Hihinana ny variko aho, fa noana.

Ex. XLVII.—Page 36.

I shall ride on my horse to-morrow. We shall buy some rice in the market on Friday. Some of the good were selected. Protect us. Come along with us. Cover your child. The grave is open. The book is turned upside down. This was how I learned that. Wake up in the morning. Beat your dog, sir. Why do you bind the cat? Join the cords. The people received money in their hands. The wind is quiet. We shall converse about that when our friend comes. Our relatives are dragging stones for building a house. The servants separated the good and the bad peaches. The people speak loud. Speak, for I am listening. (The) diligent people awake in the morning, so wake up, children. Buy a horse.

Ex. XLVIII.—Page 36.

Miadidy azy izahay. Mifono taratasy ny boky. Mamadiha ny sezanao. Mihohoka ny tavoahangy. Aza ahohoka ny lovia. Hamelatra ny lain-tsambo izahay, raha avy any avaratra ny rivotra. Hiresaka aminao aho amy ny Alatsinainy. Misambotra ny totozy ny zazalahy. Nisambotra ny voalavo ny lehilahy omaly. Mitenena, raiko o, fa mihaino ny zanakao. Miandrasa anay. Fanteno ny peso masaka. Hikapoka ny amboa izahay raha manaitra anao izy. Hiaraka ho any an-tranon' ny rainao izahay. Mitete ny tafon-trano. Miditra ny trano ny olona. Mianara tsara. Mamelà ahy hianao.

Ex. XLIX.—Page 37.

Your child can talk. I wish to enter. May I speak to you? I am willing to look at your sewing. Be not deceived. He cannot sweep the house today. I cannot ride a horse. The people would not drag the stone (were not

willing to drag the stone) yesterday. Are you willing to preach? I preached yesterday, and I am tired to-day. Please, I wish to tell you something, and listen to me well. Yes, I am willing to listen to you, and so tell what you like to tell. Please, may I look at your books, sir? Yes, my child, look at what you wish to look at. We have not yet talked about the word you told me yesterday. Yes, but we will talk about it to-morrow, if you like (that). Please, give me some money, for I am poor. I am not willing to pity you, for you are lazy and not willing to work at all. Do not cry, my child, for I will give you a sweet peach. Yes, sir, but I am now crying for my dead father (or my father who is dead).

Ex. L.—Page 38.

Te-hiresaka aminao aho, tompokolahy. Tsara izany, ka dia lazao ahy izay irinao. Hoatrinona (no) vidin' ny tranonao? Mora dia mora ny soavaliko, te-hividy azy va hianao? Eny, tompoko, mba te-hividy azy aho, raha tsy saro-bidy loatra izy. Inona no itomanian' ny zazakely? Tsy fantatro izay itomanian' ny zazakely. Mahazo mihira va aho? Eny, mihira. Azonao tandremana (i.e. andrasana) va ny ombiko? Nifoha faingana ny lehilahy. Mikapoka ny alika keliny ny zazalahy. Aza kapohina ny alika kelinao. anaka. Te-hijery ny tranoko va hianao? Avelao hojereko ny tranonao, tompokolahy. Midira ka mijere. Tsy mahazo miaraka isika anio, fa tsy afaka aho. Te-hiresaka aminao va ny rahalahinao? Mahazo milalao anio isika, ka hivavaka rahampitso isika.

Ex. LI.—Page 39.

The singers were many, the songs they sang were good, and the people praised them. Your speech was good and they all liked your telling (description, repetition, or recital) of your father's word. He and I are going together to pray. The people in the place of assembling were many yesterday. The woodcutter is gone to the forest. Your beating of the wood is very hard. Learn not (the) bad words, and let not unclean thoughts dwell in your heart. There were few buyers, and so all the things sold in the market were cheap. The buyers and the sellers were assembled in great numbers at the market on Friday. Is the cover you bought in the market good? Yes, it is very good, and can be made a good cover. Your flogging of the ox is too hard, and should consider, lest it be killed by you. Your relative is remaining¹ in the house. The workmen are lazy, and their work is bad.

Ex. LII.—Page 39.

The people are talking to one another. I made you buy a horse. We are looking at one another. Do you make the people work? We are playing with one another. The servants are calling one another. We are making the trees to be cut down. The children are singing to one another. We are teaching one another. The preacher is making the people pray. Our friends and our relatives are making one another drag stones. Our making one another to strike the stones yesterday was good. The children are playing and catching one another. Mutual teaching is good. To praise one another is very becoming. The boys are making one another to ride on horseback; and the girls are making one another play. To look at one another foolishly is not right. My hearing of your words causes me to rejoice. Do

¹ The *any trano*, should be *an-trano*.

not¹ make cocks fight, children, for that is not good. We shall cause one another to wait. The people are making one another speak. The child makes the rams fight. The people are looking at one another in vain. Teach one another, relatives (friends).

Ex. LIII.—Page 40.

Ampihiraina	Ampiandrāsina	Ampifantēnina
Ampiasaina	Ampianārina	Ampijerēna
Ampiantsōina	Ampirohizina	Ampitarātina
Ampivadibina	Ampifohāzina	Ampirakōfina
Ampifafāna	Ampiarāhina	Ampikodiāvina
Ampilazaina	Ampikapōhina	Ampitandrēmina
Ampiadina	Ampitohizina	

Ex. LIV.—Page 40.

I shall make the servants wait for me. I awoke (made to awake) the people at seven. I shall make the table turn over. I made your oxen work in my rice fields. I shall make the horses tread my rice fields on Wednesday. I taught my child to pray on Sunday. Shall we not make the people enter our house? Yes, make them enter. I joined the cord, and the cat was entangled. He caused me to borrow (i.e. he lent me) some money, and I have not yet given it (back) to him. I made my child take care of the house. I made somebody go with my oxen. The table will be (caused to) turned over to-morrow. Make the servants sweep the house. I made my children sing the songs you taught me. (The) bad people are making the cocks fight. The child was covered with a garment.

Ex. LV.—Page 42.

My father sharpens (is sharpening) his knife. (The) bad servants despise (the) people. My brother completes his business. The shepherd set his sheep free. Assent to the good advice he gave you. I hope that the people you are waiting for will come quickly. The people remove (are removing) the goods. The judge judges the people. My father is presenting beef to his relatives, or My father is entertaining his relatives. The judge chains the guilty people. My sister knocks at the door. Tie your goods fast. Counsel your children not to speak to any bad friend. Do not sharpen your knife to-day, for we shall sharpen it to-morrow. To give (the) lazy people money is not right.

Ex. LVI.—Page 42.

Hanasa ny sakaizantsika izy rahampitso. Tsara ny anatrao tamy ny olona tany an-tranon' Andriamanitra omaly. Hanesotra ny lovia sy ny vary izahay. Hanome anao peso folo ny ankizy. Nanaso ny rahalahiny izy, ka tsy nety nanaraka ny ana-drainy (anatry ny rainy). Mandondona ao am-baravarana ny sakaizako. Nanindrona² ny omby ny lefona. Te-hiasa aho. Nanafaka ahy ny sakaizako. Nanampy omby folo izy omaly hariva. Man-

¹ The word in the exercise should be "*mampiady*."

² The English of this should be "The spear pierced the ox."

didia ny hena. Manantená ny tsara. Maneke ny helokao ary hanafaka anao ny mpitsara. Nanafotra ny trano ny rano. Manefà faingana ny asanao. Avy hanesotra ny vary sy ny akoho ny ankizy.

Ex. LVII.—Page 43.

We shall transplant rice to-day. Your father will hire eight men to carry him to-morrow. The cat is not willing (i.e. will not) to bite you, and do not be frightened for nothing. The servants will wash clothes this evening. A dry day is good for washing clothes. The trees I bought from you on Thursday are growing well. I am substituting yours. The man is soldering the tin box. My sister is building a house. The servant is piercing his ox. Write down my name, sir. It was yesterday I wrote your name, and shall I write it again to day? Open the box that I may take away my coat. Set the ox up, that the shooter may shoot it. His father governs his children. Do not think me a fool. It was your foolish words that made me think you a fool.

Ex. LVIII.—Page 44.

Hanazy ny kamo ny raiko. Nanopy ny masonry ny rahalahiny. Nanolotra ahy omby folo izy. Hanoratra ny teninao ao am-poko aho. Nanery ny olona hiasa izy. Aza manoro ny lalana. Manangana ny hazo. Nanafy ny lehilahy mahantra ny sakaizako. Manentina ny tavako izy. Hanohy ny tady isika, ka hisambotra ny voalavo. Manakaloza ny volanao. Manolotra ahy ny satrokao sy ny akanjonao. Aza manasa ny akanjonao eto, fa maloto ny rano. Asabotsy (no) andro anasan' ny olona ny lambany. Alahady (no) andro iangonan' ny olona any an-trano fivavahana. Zoma (no) andro ivi-dianantsika sy ivarotantsika any an-tsenà.

Ex. LIX.—Page 45.

Put out some money to interest to him. The rain moistens the earth. Do not steal. Ask and it shall be given (to you). Knock and it shall be opened (to you). Go on, relative (friend). Go, while the day is light. I do not hear. The woman pulled down (what) the child has done. We shall conquer them, if they fight us. The rain threw down the wall made by the people yesterday. Measure some cloth for me to buy, sir, for my sewing of your garment was not right, i.e. I did not sew your garment well. The crocodile snatched the dog by its mouth, and ate it up. The Lord left his Father in heaven, and came down to earth. Your child reproached me, and I forbade him to do it any more.

Ex. LX.—Page 45.

Tsy mahay mandrefy ny lanitra aho. Handroso aho. Nandona ny vary izahay ka maniry izy. Handao ny sakaizany ratsy izy. Nandraraka ny rano ny zazavavy. Tsy mahay manjaitra tsara izy. Mandrefesa ny lanitra, raha mahay hianao. Omaly (no) nangatahanay izany. Mangaro ny vary sy ny tantely izy. Nandroaka ahy izy; kanefa tsy nandatsa azy aho. Nanjera ny antsy izahay ka nandositra. Nandrapaka ny hena ny saka. Nandositra ny alika ka tsy nahay nisambotra azy aho. Mahay manjera izany vato izany va hianao? Tsia, tsy mahay manjera azy aho, fa kely loatra aho. Handeha isika rahampitso ka hanaraka antsika ny olona. Mandrese ny ratsy. Mandava ny anatry ny sakaiza ratsy. Aza mandany foana ny volanao.

Ex. LXI.—Page 47.

Behold, the scholars are coming to visit us. O God, forgive us our sins. The Lord saved us all. The clever warriors captured the people. The woman placed her child in the house. He will save all those who come to him. O God, save us! My father did not awake me yesterday morning, and that is why I did not deliver the ox. I cannot lift that up. Your friend set the sheep you (had) bound free. The people are planting rice. The servant wiped the table. Assemble the children, for their father is come. The child who could sew was seaming my garment. The stubborn child broke the plate and the glass. The glass shines well. My mother is heating some water.

Ex. LXII.—Page 47.

Mamantara ny tsara. Namolaka ny soavalinao va hianao? Mamikitra ny volany ny lehilahy. Hamela anao rainao, raha mifona aminy hianao. Nameraka ny entana ny ankizy. Aza mamokaiky, fa mitsangàna ka mandrosoa. Nametaka ny fitaratra ny lehilahy, fa namaky azy ny zaza. Omaly (no) namelaranay ny lain-tsambo. Hanamboatra ny tranonay izahay, fa ho avy hamangy anay ny ankizy. Tsy namabo ny andevo ny lehilahy. Tsy mahay mamoha ny varavarana aho. Nambanga ny fefy ny lehilahy. Namaky ny fefiloha ny rano, ka nandositra ny olona. Vohay (or mamohà) ny varavarana hidiran' ny sakaizantsika.

Ex. LXIII.—Page 48.

Be silent, children, do not make a noise for nothing. Remorse is not (goes not) before, but behind. The child is cold. The people dye their garments. The scholars are very quiet and no longer make a noise. The people were noisy yesterday, for their oxen were lost. The birds are singing in the forest. The cock was crowing. The hen cannot crow. I repent, and I will not do that any more. The bell is ringing, and now we are going to learn, for the teacher is come. Cover me with a garment, mother, for I am cold. The witch cannot hurt us. Do not be frightened for nothing, for they cannot bewitch us.

Ex. LXIV.—Page 49.

Go to the west, but do not press yourselves against the dirty stone. Will you go to the north? Do not sleep there, but return the same day. What are those children wearing on their necks? Wear your beads on your necks, children. Stand in a row, but do not go to one side of the road. What makes you bend your body? It is my sorrow that makes me bend my body. The water goes in a whirlpool. Do not beg continually if he does not give you his. Lean, for you are going too far to the west. The woman is nursing her child in her lap. Go into the house, sir. The people going in the market are many, and so the crows and the birds go to the side of the road. Do not bore a hole through the embankment. The people are going to the forest, and the honey is cheap. ¹Do not take bark for dyeing to the east, lest the people think you a fool. When did you take your wife home? Bend your legs, for the bed is short.

¹ This is equivalent to our "Do not take coals to Newcastle."—The bark is found in the forest to the east.

Ex. LXV.—Page 50.

Go home, children, for it is evening. I wished to go, but the people would not let me. Take care how you walk, lest the stones hurt you. May you find (get) education! Bathe in the water, and you will be clean. I believe that you are willing to save me. Believe the advice of your father and mother, for they desire to benefit you. I am fetching my oxen, for they came into your field. Our home is far, and so we will go on our way. Put some oil in the lamp. The sheep did not go home yesterday, and I am now regretting, because I did not take good care of them. I do not want that. I will fetch my clothes, lest I should be cold to night. I dreamed a dream last night, and I dreamed that I became a rich man. Yet my dream is not true.

Ex. LXVI.—Page 51.

(1) Mpanao, mpanefy, mpandeha, mpangalatra, mpanasa, mpaneso, mpananatra, mpanapaka, mpanampy.

(2) Fanolo, fanaja, fandanja, fandroso, fanao, fanjaitra, fandatsa, fametraka, fametra.

(3) Famonjena, faniriana, fanerena, fanapahana, fanajana, fandosirana, fandrenesana, famaohana, famelana, fanjakana.

Ex. LXVII.—Page 51.

Mampanao, mampanefy, mampanolo, mampanasa, mampanefa, mampan-didy, mampanova, mampanety, mampangataka, mampanjaitra, mampan-droaka, mampandanja, mampandeha, mampamoha, mampamaha, mampamboly, mampamboatra, mampanenina.

Ex. LXVIII.—Page 51.

Mifampamonjy, mifampamaky, mifampamabo, mifampanery, mifampanaja, mifampanome, mifampanasa, mifampaneno, mifampangina, mifampamela, mifampamita, mifampamoha, mifampamboly, mifampandrefy, mifampangataka.

Ex. LXIX.—Page 52.

*Causative passive forms.**Causative reciprocal passive forms.*

Ampanalaina
Ampamonjena
Ampanaikerina
Ampandosirina
Ampisamborina
Ampanantenina
Ampamelana
Ampamerana
Ampingadonina
Anipanalaina
Ampamaohina
Ampangaroina
Ampandatsaina
Ampanafahina
Ampamitrantina

Ampifanalaina
Ampifamonjena
Ampifanaikerina
Ampifandosirina
Ampifampisamborina
Ampifanantenina
Ampifamelana
Ampifamerana
Ampifampingadonina
Ampifanalaina
Ampifamaohina
Ampifangaroina
Ampifandatsaina
Ampifanafahina
Ampifamitrantina

Causative passive forms.

Ampandehanina
 Ampametrahina
 Ampametahina
 Ampamokaikena }
 Ampamokehina }
 Ampangejaina

Causative reciprocal passive forms.

Ampifampandehanina
 Ampifametrahina
 Ampifametahina
 Ampifamokaikena }
 Ampifamokehina }
 Ampifangejaina

Ex. LXX.—Page 52.

There is a man called John. He spoke to me, and said : "Come, let us sing to-day." And they sang, saying : "There is pardon for you." He said : "Come into my house." That is the reason why I said : "I am not at liberty." Shall we transplant rice, do you say ? Yes, we will transplant rice. Is he ill, do you say ? And then he spoke saying : "Come here to-morrow." And the people called (cried out) and said : "Kill Him." And his father asked him saying : "Where shall we assemble the people ?" And he answered : "It is in my house that we shall hold the meeting." In your house, do you say ? Yes, in my house to the north.

By an oversight the phrase "*hoy izaho*" was omitted. Very frequently we find "*hoy izaho*" where "*hoy aho*" would be thought right, for "*izaho*" is emphatic and by rule ought to precede, but it does not as : "*Ka hoy izaho*"—*And said I.*

Ex. LXXI.—Page 53.

We are now on the point of going, and we ought to go together, lest some of our oxen are lost. Wait a little, for the guide is not yet come. Let us go together. Wait a minute, for the people we are waiting for are on the point of coming. Yes, I am quite sure, they are just coming. Should not all people praise God ? Yes, and let us all do that, for He benefits us. The people assembled at your father's auction were about a hundred. The rice is almost cooked, and bid the people sit down. They are sat down. Can you do that ? Yes, probably I can do it.

Ex. LXXII.—Page 54.

Which is better : to agree to go without going, or to refuse (to go) but going at last ? What is the name of the town we are going to ? Whoever is willing to go, I will appoint him. Those who are diligent to learn will be clever. Who is he ? Whoever speaks I shall account to be guilty. Whatever you do, do it well and truly. Whose knife is (that) in your hand ? It belongs to nobody except myself. What you have told me is true, and you are not telling a lie. What shall we do that we may be saved ? All those who assent to that lift up their hands. I cannot agree that what you tell me is true. Are you not ashamed of the falsehood you told your father.

Ex. LXXIII.—Page 55.

That ox of yours is good. I shall take this child of yours with me. Do not speak to those people. This that I am doing is what you should learn, child, that you may be able to do it. I like these diligent scholars very

much. I will not go into those dirty houses. The advice I am now giving you should make you take good heed, lest you make a mistake again about that. That very way you are going is it, but those roads go to the town in which there are no people whom you know. This dog of yours is a very good one. That dog fighting with our ox can swim well.

Ex. LXXIV.—Page 55.

Your writing is not legible. We shall build a stone house, and that you can see is it. It is said that the Queen will dwell in the town with a stone wall. The church we are assembling in is a stone house. Is that long iron malleable? The heavens are not measurable, and the wind is not divisible. That is impossible. Can that butterfly be captured? Yes, (go) and capture it. The bread and the beef you brought are not edible. The word you have written is translatable, but it cannot be mentioned to the people. You are troubled by looking at that high mountain (which is) hardly visible. Are the words in that new book of yours legible? They are legible to the young, but not to the old perhaps. That white cat is too cunning. An iron ship. An earthen house. A glass house.

Ex. LXXV.—Page 57.

Your hand is somewhat dirty. His is cleaner than mine. That woman is a poor one. His is strong, but yours is stronger. Whose is that blackish horse? (It) belongs to my father, and he bought it from your brother yesterday. That whitish bull is the best of all your oxen. ¹When I die, may the people die, but if my relatives die, let the oxen be killed. Learn with all your might. The writing you did yesterday is not very straight, and do what you are doing now better. Flog him frequently. It is somewhat dark, and I cannot see the road. Be cleanly, children. Your plants (are set) too far apart. That man is very active. (The) honey is sweeter than (the) sugar-cane.

Ex. LXXVI.—Page 58.

Hendry kokoa noho ny anao ny zanakao. Mora tairina kokoa ny vorona anio noho (ny) omaly. Menatra indrindra izy. An' iza io saka tsara dia tsara io? An' ineny izy. Mandrahondrahona ny andro. Ento miala (esory) ny rano, fa mantsina izy. Meloka lavitra io lehilahy io noho izany. Antitra kokoa ny rahalahiko noho ny anao. Mahitsy lavitra ny lalantsika anio noho ny omaly Efa voalazanao matetika taminy, ka lazao aminy matetika kokoa (hiany). Mainty dia mainty ny lanitra. Marivo dia marivo ny rano. Maitso kokoa ny ketsa noho ny ahitra. Mamboly ny hazonao mahalana loatra hianao. Ho merimerika ny andro. Menamenatra izy, raha nilaza taminy aho fa namitaka antsika izy. Mavesabesatra noho ny anao ny entako.

Ex. LXXVII.—Page 59.

Your horse is too obstinate, and so I beat it hard. It is said that your dog is gluttonous. Do not give that worm-eaten peach to the child, lest it should be ill with worms. That woman somewhat affected with itch is too talkative, and so we drove her away. The husband is hard to please, and so the wife

¹ A proverb describing a selfish man. When he dies he hopes everybody may die. But at the death of others only his or their oxen are to be killed.

is obstinate. We saw a well-shaped man, a child having a cold in the head, and an obstinate sheep yesterday evening. His feet had a little sore before, and his legs are now scabbed. That whiskered and commandingly tall man fought with John, and was conquered, because John is obstinate, morose, and plump. The wood has the dry rot, and the servants used its dust as a remedy for sores. There was a famine in Egypt, and the country was in a state of famine for seven years. It is the people constantly affected with fever who are frequently affected with the itch, and it is the gluttonous who are big-bellied from fever and ill with worms. Look at that somewhat robust and big-armed man, for he intends to throw (knock) the wall down. My garden is too sandy, and the people having boils will not work in it, lest the sand, say they, should get into their boils. Saul was well-shaped. Jonathan was commandingly tall. Samson was very determined. That somewhat big-angled man killed a somewhat big-bellied and big-rumped ox yesterday morning. The child was tickled by its companion, and so it laughed.

Ex. LXXVIII.—Page 60.

Those new shoes of yours are suitable for you. That which we gave to him is sufficient for him. The people were astonished at him, for he did not cry. The house of the butcher smells offensively of beef. The dog is satisfied with beef, and so it lies down. A cock crowing in the market: (it is) not strength but longing after the place it came from. That old man smells offensively of rum. That is just like him: As the fly: (a) little (thing) without fear of the sovereign. A little chicken fallen in a ditch: (should) it fly, it has only half formed wings, should it call, its voice is low. There is much rice where we were (*tany*, past tense of *any*). All the fields are covered with rice. My little box is full of money. He was ashamed of what he did. This man is foolish about money.

Ex. LXXIX.—Page 61.

Menatra ny zanany io zazalahy io. Sasatra anao aho. Feno azy ny trano. Be vola ny Vazaha. Ampy antsika izany. Manitra tantely ny trano. Vitsy omby izahay. Antonona anao izany. Malahelo azy aho. Manina ny zanany very io lehilahy hendry io. Akaiky anay ny fonenany. Feno olona ny trano fivavahanay. Tabaka anao ny sakaizako. Tia izany va izy? Mendrika anao izany satroka izany. Masfna hianao! Marena token-trano, rankizy. Sarotra hiraina izany, nefa voalaza mora ity. Raha hisy zavatra matanjaka (dia) mantanjaka indrindra izany. Mora nangalarina ny ombiny.

Ex. LXXX.—Page 61.

<i>Cardinal.</i>	<i>Ordinal.</i>	<i>Fractional.</i>	<i>Multiplicatives.</i>	<i>Times of doing.</i>
Isa, iray, iraika	Voalohany	<i>None</i>	Indray mandeha	<i>None</i>
Roa	Faharoa	Ampaharoany	Indroa	Fanindroany
Telo	Fahatelo	Ampahatelonany	Intelo	Fanintelonany
Efatra	Fahafatra	Ampahefany	Inefatra	Faninefany
Dimy	Fahadimy	Ampahadiminy	Indimy	Fanindiminy
Enina	Fahenina	Ampaheniny	Inenina	Fanineniny
Fito	Fahafito	Ampahafitony	Impito	Fanimpitony
Valo	Fahavalo	Ampahavalony	Imbalo	Fanimbalony
Sivy	Fahasivy	Ampahasiviny	Intsivy	Fanintsiviny
Folo	Fahafolo	Ampahafolony	Impolo	Fanimpolony

Ex. LXXXI.—Page 62.—Is so easy that no key is required.

Ex. LXXXII.—Page 62.

How many times did you fetch water? Five times. Who is the first? My brother is the first, and I am the seventh in the class. One thousand two hundred and seventy five. How many oxen did you buy in the market yesterday? We bought thirteen. Fetch a third-of-rice from the large box. How many fathoms (i.e. how long) is your house of prayer? Its length is eight, its breadth is four, and its height is five. Count ten. Bring me the eleven oxen. Were there five hundred people assembled in the house of prayer on Sunday? The children are going four by four. The number of the people is about three hundred.

Ex. LXXXIII.—Page 63.

Firy ny zanakao? Dimy. Ento aty amiko lovia folo sy sotro roa amby ny folo. Nividy fanjaitra firy hianao tamy ny lavanty? Nividy paingotra telon-jato sy dimy arivo sy dimy alina aho. Dimy amby enim-polo sy telon-jato sy enina arivo sy iray alina. Telo ampahasiviny. Impiry (no) nahitanao ahy? Impito amby ny folo. Niantso ahy va hianao, tompokolahy? Eny, niantso anao indroa aho. Nahita vorona firy tany an-ala hianao? Nahita tokony ho sivi-folo aho. Impiry (no) nanaovanao izany? Injato. Roa ampahefa-polony. Hoatrinona (no) fahalavan' ny sahanao? Fahefa-polo izy. Mahay manisa dimam-polo va hianao? Eny, mahay manisa iray tapitrisa aho. Enina amby sivi-folo sy enim-jato sy telo arivo sy iray hetsy. Miala tsirairay ny omby.

Ex. LXXXIV.—Page 63.

Do not do that bad thing again. The army is the protection (safeguard) of the country and the kingdom. The guards cannot sleep in the night. Let your peaches be divided into three parts. The Lord rose from the dead on the third day after he was killed. How many days were you on the road from Tamatave? Eight days, for the servants carrying us went fast. Divide into four parts that which he bade us do, and let each of us four men do his share. Do not do that again, lest I beat you hard. Each of the forty men educated by the foreigners has got (a place for) teaching. The Queen assembled all the people, and they remained (assembled) four days in Antananarivo.

Ex. LXXXV.—Page 65.

The children of Jacob become many in Egypt (or, It was in Egypt that the children of Jacob became many). He became strong, and so the sovereign did not like him. Arise, shine, for that which makes you light is come, Make some of those clothes brown, for the buyers of brown clothes are becoming many. The day now becomes warm, and the boys are going near the side of the river. What makes you shut your eyes? I shut my eyes because of the sun becoming too light. Be strong (encouraged) in your work. Do not be good in words only (foana) before your relatives. What makes you become so dirty? I am not becoming dirty at all, but the water makes my face brown. The people will come on Thursday, and that is why the town is being cleaned. You are wise now, but become wiser. That rose on the table perfumes the people assembled in the house, but the sunshine on the glass dazzles them. Do not think lightly of the advice of your father (your father's advice). Do not justify the guilty. Become dark, O moon.

That man is becoming very fierce. It is your becoming stubborn that makes him so fierce. Be fierce (to them), for they are becoming both obstinate and idle. My hands are becoming cold. You would not drink the milk, and that is why they are becoming cold.

Ex. LXXXVI.—Page 67.

The satisfaction (fulness) of that ox is wonderful. The goodness of your house is health-giving. Wisdom is pleasant. Working makes hungry. The day of death is wretched, but the day of birth is joyous. O Lord, deliver us from wretchedness! The wages of sin is death. (The) rum makes (the) life short. Your words just make it right. I am not able to go alone, for I am little. Hunger causes death. Do you know his gladness? The habits of that boy make me angry (That boy's habits make me angry). Make those sheep satisfied, grass, for I wish to see their fulness. There is no way for people to escape from (the) death. The kindness of that teacher makes (one) exultant. The going out of the lamp was quick last night, for it was not as it has been often. The grace of God does good. The fear of God is the beginning of knowledge.

Ex. LXXXVII.—Page 68.

We all know God's hatred of evil. The Queen is pleased with her people, and she says: "Pleasure, acceptance (I give you), people, for I have a father and a mother in having you; may you live, and may God bless you." Get behind me, Satan. The cold makes ill. Wretchedness makes lean. They glorify God who regard His Word. The water flows into the Ikopa. "As eating rice: each one regards that which is in his mouth." Reward your child well, if he does the right, and never hate him, but correct him if he does wrong. My sister came to me yesterday. The object of our going to the market frequently is to buy and sell. Your making of my ox lean makes me wretched. Those who are rewarded in words only never like the rewarder. The saying: "Good-bye, may you be good and excellent," cannot support a wife and children. Where is my honey gone to?

Ex. LXXXVIII.—Page 69.

God sees us all. Endure hardness as a good soldier. (Go to) sleep for it is night. Trust in God, for his mercy endures. Cook some rice, servant, for the children are hungry. Endurance in the right is (the reason) we get reward from the people. Bathe with that warm water. Fetch some oil, lest your lamps go out. Be clever to learn that you may be wise. Your cleverness in chipping stones is good. I did not assent to your fetching of me yesterday, because I did not see how I could get at liberty. Our sleep last night was not good, because many rats were running about on the ceiling. It is sometimes one's property that causes one not to sleep. Endure in doing good, for that becomes us.

Ex. LXXXIX.—Page 70.

That represents its goodness. Solomon praises the goodness of wisdom. Its greenness is like (that of) the rice plants. The greenness of the grass is pleasant. The length of the night is now twelve hours. Work while (you are) young, for old age will come and you will not be able to work any more.

Its redness is not more than that. The hugeness of the dog astonishes me. The length of the wood is five (fathoms). The badness of the beef is troublesome to the people. The old age (maturity) of some fruits is soft, i.e., Some fruits are soft when ripe.

Ex. XC.—Page 71.

Make your words clear that all the people may know (understand) your meaning. I have made them clear, but I do not know what makes them not assent (to them). Make the yellow and the green colours lighter, for the red is rather light. Wait a minute, lest it be spoiled should it be made lighter. The lamp is too light, and the mice will not come there; but if you make it somewhat dark, they will all come together. This burden is large, and so lengthen the cord. Do not make somebody's ox fierce, lest that make its owner angry. If you shorten the cord, it will not be enough. Speak rather louder, for I cannot hear some of your words. Your house of prayer is new now, relatives (friends), and so make your thoughts new also (or renew your thoughts). Do not treat slightly the words of the old. Make the house better, for the stranger (visitor) will come. Do not treat the people easily, lest they should become obstinate, i.e., Do not be too easy going with the people lest, etc.

Ex. XCI.—Page 72.

Do not stand on the threshold, for standing there may give you a bad cold. As play in summer: the morning is the time. Do not break the order. It is said the bridge was broken, and it was repaired last night. Lay up for yourselves riches in heaven. A roll of paper and a bundle of flowers were given to him on the branching of the road going to the town. This place where I am is suitable for one breadth of a mat. Fetch me a mallet to chip this black stone for a threshold. The Queen places soldiers at all the sea-ports. Be not sorry for being too late at a funeral, for the corpses will be yet many.¹ Peter saw something like folds of cloth coming down from heaven. The length of the ridge of that house is twelve (fathoms) and a span. Tear the garment from bottom to top, but do not cut it crossways. Hang the cords (ropes) on the mast. Smooth that garment of mine well, and do not fold it into eight folds, but fold it into four. And he brake his bonds, and was glad.

Ex. XCII.—Page 72.

Do not justify the guilty or make the wrong right. The spade is astonished, for the sweet potatoes are without roots.² (The) sugar is sweet, but (the) sugar-cane was sweet before it. That which is here is delicious, and that which is there is sweet. It is good to look at the sweet, but to eat it is better. Do yours, but let me do mine. The clean is one, the dirty are two, and so the numbers of his are three. The child is like its mother. It is the size of a cat; but its ears are like those of a sheep. Like the mouse and the rat: having similar hair, but their business is not similar. Like the fish entering in the net: the going in is light, but getting out is dark. Look at the true, and examine justice. Some people are white, and some are brownish. Many (are those who) wish to be clever, but idleness hinders them. A man met me yesterday. Every one should praise God.

¹ A proverb meaning: There will yet be other opportunities of getting a fill of beef.

² A proverb: You have not got what you expected.

Ex. XCIII.—*Page 73.*

Rasandy, the teacher. Rakoto, the smith. Our Father, Who art in heaven. That is your dog. The crows wake up early. The rats work in the night. He beat me with a stick. My father has a good house. The flowers change their forms. The child's garment is changed. It was to beat you that he sent me a stick. Paul, the Apostle, wrote many epistles. That ox of yours is fierce. Your child sleeps in the evening. The tree has good leaves. Some beat him with fists. I fetched you to wash my clothes. Sing, my child. His house is by the road-side. Rabe, the butcher is troublesome to me. The poor have bad clothes. (The) good people are of few words (reserved). This is your garment. The man changed his thoughts again. The air (wind) of your town is bad. He sent me to buy some oxen, sheep, and birds. Rakoto, the writer, shewed the paper and its price.

Ex. XCIV.—*Page 74.*

The mistress is pleased with that, and we will do it. Yes, that is good, (younger) brother. Lift up your eyes, good woman, and look at that mountain, for your senior is there. Andrianaivo, said the father to his son, go and fetch some wood. Tell your wife, good man, that there are good clothes there. Your friend wishes you good-bye. Ilaivao is singing, and Andriamatoa Rakoto is crying. O people, I am in danger! I wish you good-bye, friends. Perhaps the master yonder considers that to be true, and so he agrees. Is that word of yours true, brother-in-law? And says the boy: "Who is the God of my father, mother?" Call Iboto, and give him his dog.

Ex. XCV.—*Page 74.*

We saw a brown ox. A black cat is there. That is somebody's bird. Eat what is good. Fetch a stone. Bring me a plate and a knife. A soldier killed a dog on Thursday. That belongs to the Queen, so take off your hats. His father is a famous man. Those who speak softly make me glad, and I will give them some peaches. There is somebody in our house. That is a dog. He rode on a white horse. I have a coat. There is an island called Java.

Ex. XCVI.—*Page 75.*

The money is in my hand. I shall buy something in the market. Where did Ranaivo go to? He went to the country. There is a knife on the table. Ambatomiangara is yonder. Where? Yonder to the west. Yonder? Yes. Your senior (or elder brother) is yonder on the road, and go to him. He would not let me go there. Put your garment a little further away, for it is dirty there, and it may be soiled. Here? No, there on the chair. It is said there is a fierce ox yonder. The fierce ox is not there at all, for it is down yonder. It is not there any more, for it has gone away to the south. Where at the south? Away yonder to the south. I put it somewhere here. There are none here, perhaps they are down yonder. His house is yonder. Where? Yonder. Will you wash clothes here? Here we shall wash (our) clothes, for Ankatso is too far. Take your oxen to the field, Iboto, but do not go up yonder any more. The grass has become green lately. But a short time ago it was almost dry.

Ex. XCVII.—*Page, 76.*

To-day, if you will hear his voice! I shall not write the day after to-morrow. The people have been waiting for you ever since morning. The teachers come up every six months. He is come in the house now. The child cries incessantly, for it is ill. We worked all day long. The letters (papers) of the foreigners came on that very day. Some of the grass will be dry in a few days. Eat your rice at this moment, Iboto, for we shall go very soon. The beef was already cooked, and you must not cook it any more. Our master buys two hundred and fifty TENY SOA every month. I have not seen a more beautiful butterfly than this ever since I was born. I bought this hat to-day. It is said that the people yonder at the north formerly besmeared themselves with red paint. And now they wash their hands if they have paint on them. His father said: "Come home," then he went home at that moment. The people with us wash (their) clothes often. That man prays three times every day. They all come up to town twice a year.

Ex. XCVIII.—*Page 77.*

Do not give (me) my money little by little, but give it (to me) wholly. He would have been killed, if his horse had not gone slowly. Perhaps I shall finish this in three times. The children are playing, but I was writing. These are sweet; this too is sweet and very fragrant. The lamp is almost gone out. It is almost evening, and all the fowls are going home. Perhaps you beat the horse, and it is getting too obstinate. Even the ox knows its owner, how much more mankind? If my younger brother comes to-day, I shall send him to you. Perhaps your younger brother will not come to-day, for the water is becoming swollen, and it reaches to the armpits now. You are afraid of that even. Do not be afraid, brother-in-law, for we have got all the price of the oxen. Eat your rice little by little. (The) stone is harder than (the) wood, but (the) stone is more easily broken if perchance their thickness be the same.

Ex. XCIX.—*Page 78.*

You speak angrily, and so you must be wrong. Where are your houses? I exceedingly hate to sing idly. How did he write our names? He wrote (them) well. When was your hat bought? How shall (we) cook the rice? How do you do, friend? Act not maliciously to your companions. He is speaking softly. When will you come to us? How is your mother? That child sleeps as he eats. What shall (we) do with it? Ranaivo swims standing. The good woman is crying mournfully. The plate was broken into two equal part. My garment was torn transversely. My coat is torn from top to bottom; please, sew it.

Ex. C.—*Page 78.*

I talked with him, and he told me his thoughts. Come and talk (with me), for talking with you makes me glad. Come along with us, child. Do not take that book to him, for it came from him. Put your feet into the water. Put your umbrella on the floor. Perhaps the people will come on Saturday. Do not fetch those papers, for they belong to John. Whose are these pens? There is a beautiful flower near him. He has no friend except Rakoto. Do not depart hence until your mother comes. Shut the window until I have done eating. Wait till he comes. How many are the numbers from one to twenty-one? It is warm from (the) August to (the) March. I

am buying these things for my friend, for he is going to Tamatave the day after to-morrow. I assent to your words on account of my love of your father. His child stood opposite to the Queen.

Ex. CI.—Page 79.

He moved the table to the middle of the house. He went before me, and he has got away yonder across to the east. I stood behind you. There is a lofty tree on the brink of the ditch on the south of the town. Sit down at the left hand of your father, for your elder (brother) is sitting on his right hand. What is that man standing on the side of the gate doing? There is a little mist yonder on the top of the mountain. He overtook us in the middle of the road. All our relatives live on the edge of the town. He was brought before the judge, and was ordered to be beaten in the sight of the people. Stand at my side (by me), but do not sit behind me. Did you put my hat on the table or below it. I left it at the bottom of the cupboard, sir. Go to the other side of that mountain, but do not stop in the middle nor go up to the top of it. There is a knife at the bottom of that bluish chair. These bananas ripened on the tree, and that makes them very sweet. That is fallen into the middle, and it is difficult to be taken out. (He is) lying on (his) side and cannot wake up.

Ex. CII.—Page 82.

This is what he says, and these are his words, sir. Said I in answering. Thus (or as follows) was his conversation. You sing it as "Lah, lah." And I sing it as "Me, doh." This is what I say to you: "I care for nothing if you are good." And the words of the people are as follows: "Plant the trees, buy the rice, divide the money, and come to us again." Thus we answered him: "There is no rain, and so the trees cannot be planted; the money is spent, and (we) have no money with which to buy rice; and the money is already divided." Ruth said to her mother-in-law: "Do not compel me to leave you, for your people shall be my people, your God shall be my God, and I will be buried in the ground where you are buried." Who (or which) is true?

Ex. CIII.—Page 83.

It is soft words that make riches easy (to be got), and it is hard words that make (people) to quarrel with one another. It is water that does not go up, and the flame that does not bend down. It is the horse that gallops fast, but not the sheep; and it is the chameleon that goes very slowly, but not the mouse. It was the servant that tore your clothes, sir, but not I. The elephant is the largest of all quadrupeds, and the whale is the largest of all those which are in the sea, but the lion is the strongest, perhaps. John is his name. (The) silk is the dearest (kind of) cloth. Because somebody talks, should we not like (our) relatives? It is (because of) the cold that one wears a garment, and it is (because of) the famine that one eats food. It is my sorrow that makes me cry. There is the house of the butcher. Where did you put my book? It is on his hands that he has the itch. Send those who assent. It is the long you must cut off, and the short must be lengthened. It is the ripe fruits you should buy. If you are pleased, sir, let me do *the writing*. It is the singing that should be done first. The sick only must not come. It is that one fruit you should not eat. I will not advise you many times, but do not fight with anybody. And let not that coat of mine be sewn, lest you should spoil it.

Ex. CIV.—Page 83.

It was in the year 1869 that the idols were burned. It was on the 29th of January that we finished our business. On the day you eat it you shall die. It was in the year 1881 that my child was born. It was on Friday that that fierce ox was killed. ¹The broken trivet is why the branching of the roads is blamed. The reason that I spoke of that is my sorrow for you. The reason that we could sing is our diligence. Why did you not smooth my garments? Why do you tear those papers belonging to somebody? Why do you not carry the child on your back, Vony?

Ex. CV.—Page 84.

Says (he), find a pen for your younger brother, John. Please believe all that he said. Kill a fowl for the visitor. Bring me some peaches. Get some water for your father, for he is thirsty. Sell some cloth to those butchers. Send somebody to tell me, if you should see him. Take away some of these good fruits, and send them to Rabe. Give him a little of that oil, servant. Please buy us some sugar, senior. Buy some salt, do you say? Take some of this water away for it is too full. (They) say, throw away some of those stones. I took one of your pens from the little box. Shall I tell him our conversation? I trust in what you said. The child cries for its mother. Learn this book first. The lamb sucks its mother. Tell him that Razafy will come.

Ex. CVI.—Page 85.

My going home is when it is night. It is to-morrow that he will come. How many times shall I teach you? Twice have I spoken to him. Many foreigners live in Imerina. It is in the water that the whale lives. The people dwell in this country first. It is two months since he left us. The reason that I follow you is your thought. This is how we do it. The reason that I forsook him is his obstinacy. The reason that I like the sugar-cane is its sweetness. This is the reason that I assembled you all. It is with our shears that the people cut the grass. His power was why he took my things, but not my guilt. The reason that he justifies his son is his wisdom. How much will you sell your umbrella for, friend? I will sell it for a dollar, for I bought it for that.

Ex. CVII.—Page 85.

I cannot hear his words because of your noise. I shall fetch you on the day when it is finished. It is easy words by which we can finish much business, and not noise. It is to-morrow that we shall get his clothes. He sold my oxen on the day when I was going away. It is thus that your father got our goods. It is to-day that our letters will arrive. We killed two oxen for those visitors. The killing of the oxen will shew him the respect for him. Much money will be spent in our building of this house. Spending money will make it good. We felled two of your oxen, sir. On the very day he fell, I dreamed a dream of him. Perhaps I will sell ten of these books now. On the day when they are sold, I will send your money.

¹ A old superstitious practise of putting a broken trivet at the branching of the roads.

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